The Aurora Boreadean

Alban Eilir ~Vol. III No. 2~1984 Magazine of the Boreadean Druids 4.00

An epic series-

The Crusades.....What were the real stories and occult issues at stake in the holy wars of the Middle Ages.....p. 62.

Beginning.....A new series on the tradions behind today's Pagan & Heathen religions... by the priests who know them well...p.24.

ALSO:

Astrology.
The Celts: Second in the series-Art.
Psychology.
Traditionalist Individualism.

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!!!SOMETHING NEW!!!

The Aurora Boreadean is constantly in search of ways it may further aid its readers, especially those who do not have access to all the materials we have here at the Mother House.

This new addition to the regular features is a revision of an old feature, the calendar for religious holidays. It will regularly appear on the inside of the front page of the magazine so that you may do all your planning ahead of time and have a pagan-heathen calendar of the Celtic dates right at your fingertips along with the Aurora Boreadean with its many suggestions for holiday food and the details of traditional celebrations of each of the pagan-heathen Celtic holidays!

If you like this idea please let us know. The calendar this time is substantially smaller than the succeeding ones will be in order to let us insert this column with it to let you know about its presence and how to use it.

Each of the moon dates given is a celebration date. The Celtic day, as you know, begins at sundown, and because the ephemeris (we use the American) time must be backed up five hours for Eastern standard, six for Central, seven for Mountain and eight for Pacific times zones, the change in actual quarter (○☾●☽) often falls during the day and must be celebrated the preceding evening.

cont'd p.87

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1 ● Dark Moon ♒	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16 ○ Full Moon ♌	17
18	19	20 Equinox or cerem.	21 Equin.	22 Alban Elir rest	23	24
25	26	27	28	29	30	31 ● Dark Moon ♈

MONTH April YEAR c.e. 1984

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1	2	3	4	5	6	7
8	9	10	11	12	13	14 ○ Full Moon ♎
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30 ● Dark Moon Belteine cere.	holidays Bel	rest			

MONTH May YEAR c.e. 1984

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 Belteine	2	3	4	5
6	7	8	9	10	11	12
13	14 ○ Full ♏ Moon	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29 ● Dark ♊ Moon	30	31		

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Note to our Readers: We believe in freedom of expression. Views expressed in these pages are those of the writers and not necessarily those of the Aurora Boreadean or of the Boreadean Order.

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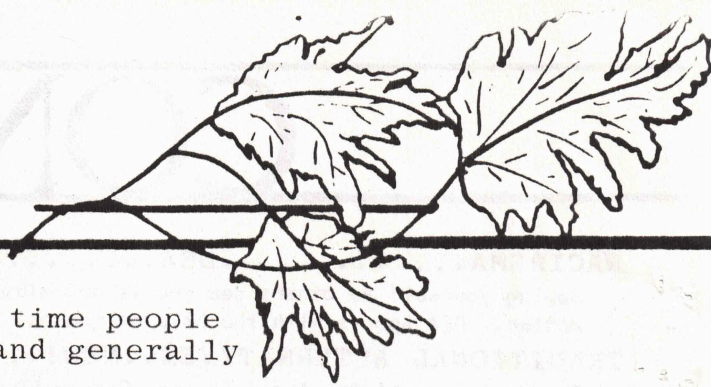
Editorial

OUT-PUT



I am continually amazed at how much time people waste being angry, goading each other and generally being obnoxious.

Out of the approximately eighty years man has on this earth, he spends one third of it sleeping, about one twelfth of it eating, another third of it working (if you count shovelling snow as an adult and crying as a child; or doing housework or fishing for dinner as being work), a sixteenth of it making love and about ten years of it being angry! Of course, he would not be angry all the time, but that ten years of his life is spread throughout it, so that he is angry for a total of about ten years, give or take twenty years or so. Other useless pursuits such as fighting, pushing other folks around, getting back at people, having temper tantrums of the unreasoning kind and conplaining may fill another odd ten years.

When you have summed all this up, you will find that there is a great waste of energy and life force, as well as time, in doing all this, yet it seems to be something people feel more necessary than recreation, for they devote more time to it.

People who narrowly miss death sometimes come to this same conclusion and abandon their quest for the negative, only to find themselves outcasts, for there is no war when there is only one person fighting.

There is no way to become master of one's destiny until one realizes how many things he is allowing to happen to him because of his own inability to take charge of the situation of his life.

On the other hand, of course, you may be one of those people who doesn't mind wasting a quarter of his or her life, and will always go about being angry and doing useless things. If so, you might remember that there are others who do care and want to make the most of their lives, and that they may be bored to tears with your attitude and silly meanderings. But then, if you are one of those who doesn't mind wasting his or her life, you probably don't care how others feel about you wasting their time.

I wonder what the karmic word is on all this. Deciding to waste part of your own life is karmic. Therefore, what a mess your karma will be if you go about wasting the lives of others. You could have to come back to be a slave or something.

Of course, all this is a moot point here.

No one who reads the Aurora Boreadean and digests it is the type of person who can see him/herself wasting a quarter of the life here on earth. That is because you are all the best kind of people we know.

Letters to the Editor
IN-PUT

Dear DEA,

I've just finished reading my first issue of The Aurora Boreadean.

The experience was pleasurable, with one exception: Richard Wyckoff's article on the Celts. I found it to be both biased and missinformed. Wyckoff's contention that the largely Anglo-Saxon population of southeastern England is the closest approximation to "pure" Celt in the British Isles is absurd. Incredibly Wyckoff goes on to dismiss the Celtic peoples of Wales, Scotland, and Ireland as being pre-Celtic aborigines. Although I feel certain that many Gaelic and Cymric families have an honorable seat, or limb, for any of the elder races in their family trees, I heartily reject Wyckoff's categories of "Herrenvolk" and "Utermenschen". That sick ideology was dealt a deathblow in Berlin in 1945. It is sad to see an ember of it still glowing in the Aurora Boreadean.

Blessed Be!
J.R.
Massachusetts.

Dear Jim,

I forwarded a copy of your letter to Richard Wyckoff so that he could answer it in this issue, feeling that the answer should really follow the criticism as closely as possible so that our readers might not be tripped up in the flow of their thinking.

Something you will learn about the Aurora is that it is a very open publication. However, we are prone to doing our homework, and because a word is Germanic does not mean that we are Nazi sympathizers. The Celts roamed the world and their fingerprints are on every society they touched. The art they gave the world is still some of its most beautiful, its religion the cream of the poetic beauty. We have, therefore reached out within the academic community to some of its best writers and to those who are well aware of the Celtic entity, to touch many of the ethnic backgrounds with which they have a close contact, and from whose religions and laws, mores and societies reflection is given us on the true Celtic life.

We hope to give our readers the best cross-section possible of the true Celts by the time the series closes (if it ever does), and that all the comments and answers such as yours and Richard Wyckoff's which appear in this issue, will give all Celts and those who would be reading such a magazine as this, a better cross-section of what is known about the Celtic peoples in general, and about the ways in which they have affected others.

It may be necessary to have a foreign language dictionary, sometimes, to keep abreast of the terminology, for we will use the true meaning of words in as far as we may, but please bear with us and keep an open mind, as we will do our best to give you the truth and the most on the subject of the Celts.

DEA

Dear DEA,

Thank you for giving me the opportunity to defend my article. Since the criticism is specifically concerned with the British Isles, I will focus my attention there.

Probably the most succinct and authoritative account of the historical racial composition of the British Isles is to be found in the book Race (Oxford University Press, 1974) by Dr. John R. Baker, Emeritus reader in Cytology at Oxford University and fellow of the Royal Academy of Science, especially the chapter on the Celts (pp. 248-270).

The Celts and Belgae who invaded Britain during the Iron Age (circa 600-200 B.C.)"belonged to a 'local form' of the Nordid subrace" (p. 269). The British Isles, of course, were already populated before this invasion. The aboriginal (i.e., original or first) inhabitants of the land, going back at least to Neolithic times, belonged to the Mediterranid subrace referred to as Atlanto-Mediterranean or Atlantid.

Coming from the low-countries in small boats, southeastern England was the logical point of entry on the British Isles for the Celtic invaders. From this point of concentration they expanded - or spread out - northwards and westwards, becoming a smaller proportion of the population - and eventually more "diluted" or intermixed - the further they went.

"The modern population of Great Britaion probably derives mainly from the 'Celts' and Belgae (p. 269), and "the unhybridized descendants of the Celtae and Belgae continued to predominate greatly in certain places, especially the south-eastern part of England"(p. 266).

The Neolithic or aboriginal Mediterranid (i.e., Atlantid) inhabitants were either conquered, reduced to the status of a servile underclass working for the Celtic ruling class, and eventually - to a certain extent - were assimilated by the invaders, or they fled to the most remote and inaccessible areas of

the British Isles - Wales, the Scottish highlands, or western Ireland. To this day these are the regions of the British Isles with the highest incidence of Mediterranid and the lowest incidence of Nordic (i.e., Celtic) - morphological, genetic or racial traits, by every measure of hair color to blood-groups. They did, however, adopt the Celtic language and make it their own, even as the Celts themselves later adopted the Germanic language of the subsequent Anglo-Saxon invaders. Yet as Carleton Coon has pointed out, it is these people, the least Celtic - in the ethnic sense - of all the inhabitants of Great Britain, that have clung most obstinately to the language that their conquerors first taught them two thousand years ago" (p. 269). Language, like religion, can be acquired or imported, and neither can be regarded as an accurate indicator of racial ancestry, although "the romantic tendencies of the eighteenth century produced a fellow-feeling among those groups of persons, of whatever, ethnic origin, who spoke a Celtic tongue. They began to call themselves Celts and to believe that they shared certain peculiarities in addition to their speech" (p. 268).

It should be said that my article was originally written for another publication which had, in my opinion, exaggerated the differences between the ancient Celts and Germans. My purpose was to show how closely related the two people actually were, thereby promoting a sense of unity, solidarity and common cause between them. I am sorry if my article has caused offense or displeasure among some of your readers who cling - contrary to overwhelming evidence - to the belief that the inhabitants of western Ireland, Wales, of the Scottish highlands are primarily of Celtic, rather than pre-Celtic, biological descent.

I used the German terms Herrenvolk and Untermenschen to describe, respectively, the ruling class of Nordic invaders and the underclass of native laborers instituted by the Indo-Europeans in all the lands they conquered. While it is true that Hitler envisaged a massive resurrection of this system in eastern Europe - with the Germans as Spartiates and the Slavs as their helots - and possibly on a global scale - with a revitalized British Empire as the equal partner and ally of the Germans - the existence of this system in the ancient (and - if one considers South Africa - not so ancient) past is not a matter of ideology but of historical fact, which even Marxists accept (and condemn).

To deny or reject the fact that such a class system was ever instituted or existed distorts and falsifies history in the name of arbitrary ideology, and consigns the truth to an Orwellian memory hole. To accept and accurately describe the objective facts of history (or Biology) often disturbs and angers those whose interests or values are not substantiated by reality. Unable to refute such facts (or ideas) on their own merit, they often attempt to discredit them by associating them with something evoking strong negative emotions - in this case Hitler's brand of German nationalism. Unfortunately, this unworthy tactic too often achieves its desired effect upon many of the less circumspect readers. Fortunately, most others recognize it as a dishonorable admission of intellectual bankruptcy, and react to it with distaste.

It is one thing to recognize that Indo-Europeans have instituted conqueror-conquered class systems in the past, and quite another thing to advocate such a course of action in the present or future. I do not advocate such a system. In fact, the secondary theme of my article is one of mourning for the fate - extinction by assimilation - which ultimately, and inevitably, befell those Nordics who followed such a path.

There are no embers of a "sick" ideology glowing in my article. But there has been more than one unhealthy ideology in this century. Modern Indo-Europeans no longer need to invade other lands to suffer the fate of those of their ancestors who followed the hazardous path of conquest. It is their homelands which are now being invaded, and the invaders - some coming, at least initially, as an underclass to do the dirty work, others already assuming the role of a ruling class - bring that grim fate with them, and a sick ideology - sick unto death - makes it all possible.

Best regards,
R. Wyckoff

Dear Editor,

Thanks for a chock-full and most informative Alban Arthan Boreadean, and I hope you and staff won't mind if I play a bit of the devil's advocate and take issue on a few points of information. For instance, I note that on page thirty Gwyddion perpetuates a common misconception when he says that "Yule" means "wheel," as if the ancients conceived of the sun as a fiery, rolling wheel. They may well have, for aught I know, but this was not the basis for calling a sun holiday "Yule." "Yule" is not the noun "wheel" but rather a nominalization of the verb, "to wheel," i.e., to execute an about-face - which is, of course, what the sun's motion does at its mid-winter station. I won't bore you with the etymology of all that, but, in fact, there are common-sensical clues enough in the word "Yule" itself that stamp it as clearly as a castoff skin gives, showing the snake that shed it.

In "Y" we have the cast off skin of the Teutonic intensifier prefix "ge". In "U" we may still discern the h, w and vowel of the ancestor of the modern word "wheel". The "L" speaks for itself, and in the final (now silent but formerly sounded) "E" we have a linguistic fossil, the levelled ruins of the original nominalizing inflection. In short, at that time of year, the sun was said by the ancients to "wheel" in its southward progress; the usual word for what the sun's progress did at its midsummer pole was a word ([illegible] in Anglo Saxon) which we would translate as "relenting."

While we're on celestial subjects, I can't resist the temptation to take a certain amount of issue with Hans Holzer as regards the article by Bear vis à vis the "Star in The East."

The image of sober archaeologists actually trying to find the remains of the Bethlehem manger in which Jesus was born is an amusing one, in a way, from the point of view of even soberer literary detective work such as New Testament higher criticism. The miracle stories concerning the birth of Jesus certainly would have been unknown to Jesus himself (!) since they were literary fictions, "historical romances", composed long after his death, as even a casual inspection of them in their original language(s) reveals. You might as well send archaeologists to seek out the original teething-ring of Frodo the Hobbit. Jesus, of course, seems to have been real enough, but he was born in Nazareth, not Bethlehem, under quite ordinary circumstances, except for being out of wedlock, and fathered not by Yahweh, but by a local Roman legionary soldier on Mary, or Miriam, at the time a town strumpet. The Bible does truly relate that Jesus was born in summer ("when shepherds watched their flocks by night") but the tales of Magi, wisemen and such may well be fable, as the tale of the slaughter of the innocents definitely is. At the time of Jesus' birth, had the shepherds glanced skyward, they would have noticed nothing unusual - unless they happened also to be astrologers - which by the Biblical account they clearly were not. This story comes from Luke, and according to it, nothing less than a choir of angels was needed to inform the shepherds that an important birth had just occurred in their neighborhood. The reason we know that there was no light in the sky at the time is that if there was, Luke would surely have told us so. But, in fact, the business about a star in the East comes from the very different account of Jesus' birth given in Matthew, and it's pretty important that the two stories not be confabulated - unless you are assuming that it doesn't matter, since they are just fables to begin with.

For his part, Matthew knows nothing of any shepherds, but he does tell us about some Magi (astrologers) whom he says came bearing gifts. In other words, over there in Persia somewhere, some court astrologers took a notion from their chart-studies that a horarily significant birth was due to happen somewhere in the "Holy" Land and went personally to look into the matter; a fine tale but probably apocryphal. The reason I say "probably" is that I am willing enough to grant that a character like Jesus, if he existed, probably had a remarkable enough horoscope for some cult of Persian astrologers to have been astute enough to notice it in their routine calculations. But talk of "a star in the east" is just astrological jargon referring to some sort of oriental stellium or other figure, remarkable to them, perhaps, but not to any casual star-gazer who might be looking at the sky that night. So forget about meteors, comets or supernovae; if anything like that had happened to be involved, the Bible would surely have told us so. No, the "star in the east" was just some ordinary morning star or planet, which may have risen that day pregnant with extaordinary meaning to an astrologer.

As to Jesus, his 'eighteen lost years" a r e another thing that is commonly made far too much of. In fact, some of them were spent at carpentry, supporting a whole litter of younger brothers and sisters after Joseph died. The trade must not have appealed much to him, however, since he seems to have wandered as a young man to Egypt, looking for work. What is more, it is clear enough that magic and religion did appeal to Jesus, as he was deeply read in Second Isaiah, the Book of Enoch and other such Eric Von Daniken-esque literature of his day; he certainly did not write any Essene writings but in all probability read some, and quoted them. And in Egypt Jesus fell in with some Egyptian magicians who made an initiate of some sort of him. None of this is told of directly in the Gospels, but the hints are there. In the Gospels, he reappears around age 30 as a wandering street - magician and pharisaic preacher, a common class of Jerusalem street - gypsy, always as suspect in those times as any other kind of mountebank or sturdy beggar. Most such operators used prestidigitation and ceremonial in a type of road-show imported from Egypt. Jesus was fairly typical of this class of mountebank, except for certain differences. Mainly, he used less chicanery and more "power" than most of his kind. His show's specialty was faith healing; he seems to have been able to cure hysterics by touch alone, and himself not to have understood quite how he did it (nor why it so

frequently failed to work in crowds where there was "little faith!"). There was hocus pocus used, of course, but most of that was lost during the oral phase of transmission of the gospel stories. Ceremonial, not being a "dynamic" story element, is always stripped away by oral tradition. What was left was mainly edited out by the gospel-writers as being too gnostic or pagan-sounding for comfort - but what little remains, as hints in the Lazarus story, for instance, plainly shows the Egyptian origin of Jesus' magic.

Jesus himself seems finally to have been sufficiently impressed with his own powers to have come to think of himself as the Messiah and finally as some sort of "Christ" - and he founded a cult which still survives to this day in obscurity as the "Nazarenes." This has nothing to do with the Christians, the cult founded by Paul, who never knew Jesus, which has since swept the western world. And none of it has anything to do with reality if you ask me, but different strokes for different folks. Keep the depth articles coming!

Sincerely,
Garman Lord
N.Y.

ed. note: In regard to references above to the life of Jesus:
The Secret Gospel & Jesus the Magician by Morton Smith

Dear Garman,

I'm happy to hear you are reading the Aurora with enjoyment.

It's nice that you sent us the information on the word "Yule". It will help in future articles, I'm sure. The problem is that so many people simply write things in their books without doing such research as you put in. Then some poor guy like Gwyddion comes along, looking for a reference and sees it, and uses it for truth. The thing is pretty universal, too. You would probably find just that sort of thing in most encyclopedias, even.

Thank you for the reference material, too. I am most interested in the work of the reference author, as it may answer a great many questions I have myself.

It is always a pleasure to hear from you.

DEA

Dear Garman Lord,

You are correct and I know this from many previous discussions between us on the very same subject. Why, you might ask, did I do it then? Frankly, I don't know. I made an etymological mistake for which I am notorious. I thank you (as I hope our readers do) for your excellence in scholarship (excellent scholarship being always an inspiration) and for reprimanding me in a gentle way as any good teacher would. Again, thank you.

Gwyddion
The Boreadeans

Dear Garman Lord,

As we both know, from a sort of semi-similar study (at least in the very beginnings of our studies), there are many vagaries and myths which have come down to us over the centuries since the Christ was supposed to have lived. Many of these have been disguised as verities and facts. But as you well know, the job of a reviewer is to report on what is purported to be the facts behind the theme.

I'm sure you are as aware as I of the fact that the story of Christ may have been changed to suit the needs of the state or the church at different times during the long history of the religion. Whether or not Christ actually existed, the story has served as a good role model for Christians, both devout and fanatic, by which to live their lives. The mere fact that he is still the powerful force that he is today attests, one would think, to that fact.

The idea that Jesus may very well have been a child, born under almost normal circumstances, from normal parents, who rose through his studies and travels to a role of amateur magician/mountebank seems closer to what might actually be the truth of the whole matter.

The fact that he was purportedly executed in the end proves that the powers that he did possess, combined with his ever increasing sense of megalomania, did him a negligable amount of good, if any at all.

Whether or not he is reality to you or me, he is still reality to a very large mass of people who do consider him a God in his own right; and therefore, some almost 2,000 years later, his power, be it truth or fiction, becomes reality.

Thank you for your critique. It was, as always, intelligent and logical. May your Gods be all that you desire them to be.

B.B.
BEAR

Dear DEA,

Sorry about the very long delay in commenting on the October issue. I didn't manage to get a copy until late December, followed by my being out of town.

On "The Celts": A very informative article, although I disagree with some of it. The article seems to define the Celts as a "racial" group, and says their disappearance from outbreeding was "genocide". Since I have read enough to convince me that, even statistically, there has never been any "pure" racial group (we all are, after all,

one species, and features have been filtering across the ecosystem boundaries which were generally the racial boundaries also) except in totally isolated groups, and the disappearance of the blue-eyed blond with a long head (or whatever other physical criteria you use to define the group) may have been suicide, but it certainly wasn't genocide. As far as I can tell, the deterent was always culture. A "superior" (i.e., more powerful/successful culture tends to absorb less successful/powerful cultures because, in the short run at least, they work better for the group (our current technological culture may, in the long run, be a dead end, but in the short run it is influencing just about every other culture on earth, at least to the extent that they adopt some of the forms, if not the substance). The fact that some culturally Celtic group put up less resistance to foreign conquest is, I think, more a result of the fact that when you are a member of a group where "warrior" equals "aristocrat", if you are not an aristocrat, you are unlikely to be a warrior.

By the way, a blue-eyed blond seems to be adapted for cold-climate life, which is one reason why, when selection pressure for cold-adapted features is removed, these recessive traits tend to disappear. According to my reading, there is some evidence that blue eyes see slightly farther into the infra-red (and slightly less at the other end of the spectrum) than do dark eyes. This is sometimes explained by saying that it is an adaptation to cave living by firelight during the Ice Age. Pale skin, of course, is best for absorbing sunlight to produce vitamin D, and I read that there was some evidence during the Korean War that blonds are very slightly more resistant to frost-bite than those with dark hair, even within the same national group (this was suggested by a doctor from one of the Scandinavian countries about patients from his own country). There appears to be, interestingly enough, no reason why the Neanderthalers should not have been blue-eyed blonds, and if the same reasons hold true for them, there seems good reason to think they might have been.

As regards the article on Celtic Shamanism, your comments on animal sacrifice are interesting, especially since I recently listened to a tape by P.E.I. Bonewits that mentioned the same subject. Bonewits pointed out that in Voudun, an animal sacrifice usually consisted of someone sprinkling some holy-water on a chicken, dedicating the death to the proper loa, wringing the chicken's neck and then cooking it for supper... which it generally would have been killed for anyway. It is not necessary to be a rabbi to be a kosher butcher, although it is customary to have a rabbi certify that the animal was, in fact, slaughtered in the correct manner and, therefore, kosher. I must also point out that a rabbi is not, technically a priest. The ancient Jewish priesthood, the Kohanim, were a specific clan with hereditary authority which was pretty much tied to the Temple in Jerusalem. When the Temple was destroyed, the Kohanim pretty much lost authority to the rabbis who were teachers, scholars and liturgical specialists. You had to be born a priest, but all it took was study to become a rabbi. This pattern continues only, so far as I know, in the Chasidim, where the people are followers of the descendants of wonder-working rabbis of the past (generally of the past four or five hundred years). In general, the Kohanim have only ceremonial authority and precedence, although I did hear about a rabbi who tried to cheat a Kohain on a business deal (turning a service which had been done as a favor to the temple but was to be paid for, into an outright donation) who was dissuaded when the Kohain threatened to open the Ark and curse the rabbi before the Torah.

"Moses and the God of the Mistletoe" was a fascinating article. Part of the confusion as to just who called to Moses at the burning bush may be caused by later censorship. I gather that every angel whose name ends in "el" started out as a separate god, so the being who contacted Moses may have started out as a deity and been equated with Javeh by a later Monotheist priestly scribe. I have seen it suggested that Moses might have been a priest of Aton and to have equated Aton with the "one-god" of the ancient Hebrews.

Loved the issue!

Windlover
N.Y.

Dear Windlover,

Boy, am I embarrassed! I owe you an issue and you will get a copy of this one. You wrote several things for those two issues and I had fully intended that you should have a copy. Please forgive!

DEA

Dear Windlover,

In response to your informative letter (this issue) I would like to both thank you for inspiring me in a Study of the Judaic Priestly Caste and Priestly Code and to point out (at least in my experience) that Bonewitz is probably wrong in his relating of Voudun to his "masses." It has been my experience in dealing with P.E.I. that he either deliberately leaves out or misconstrues his information to protect the rites about which he is speaking, and/or the folk who would use them. I spent a year in Louisiana studying with a Houdin of some notoriety and from this study and all other readings on the subject

I have never heard of any Voudun ritual where the sacrifice was eaten! In fact all the rituals I encountered centered around an orgiastic dance before the sacrifice and the "reading of blood" afterward. When this was completed the animal was sacrificed again to the "pure flame", i.e., burned completely and the ashes saved, mixed with cornstarch and used to lay the legba next time. If you have information to the contrary I would be very interested in receiving it.

As for not being a Rabbi to do kosher butchering - again, I never heard of such a thing. But, as I said above, the Priestly Caste appears to be more than it is on the surface. It appears that the Priestly Caste lasted through the second temple, much of this is wilderness and post-wilderness era) and then it was changed (from the Levites to the Aaronites).

I plan to do an article on this and hope you will be good enough to comment for knowledge corrected is better knowledge for all. I truly enjoy your criticisms and hope you keep up the good work and maybe even submit another article or two.

Best,

Gwyddion
The Boreadeans

Dear DEA,
Greetings from Her loving Presence!

I just received a recent issue of The Aurora Boreadean. I am most pleased with the quality of this publication. The thorough and extensive research of each article is very impressive. I would like to continue to receive your magazine and enclosed is the subscription for one year.

I am a long time student of the ancient Mysteries and an active participant in the Pagan Craft. Our coven and grove is of the traditions Dianic, Faery Faith and early Druidic. We observe and celebrate the ancient Ogham calendar of the Beth-Luis-Nion. Much of our mythological orientation is early Celtic. Our Craft has, from what I can tell from one issue of your magazine, large areas of similarity. an obvious area of difference is your ability to speak openly and freely of the calendar. Many of our High Priestesses demand secrecy concerning the Mysteries. This is for the most part a snobbish game they play as they have little in their mysteries that cannot be found in Graves' works or even some of the public material of Fred Adams of Fera Feria.

I appreciate your openness and found the article, "Moses and the God of the Mistletoe," as well as "Celtic Shamanism," very well done and educational.

Question: Do you have any past issues that dealt with the Druidic Tree Calendar?

Question: Have you ever seen the Fera Feria newspaper of 1967 in which Fred Adams gives his interpretation of the Beth-Luis-Nion? It is well done and worth a quick look, at least.

Qustion: Do you have any literature explaining the Boreadean Druid Order itself, and what membership includes?

Brightest Blessings,
H.
Texas

Dear H.,
I am not using your name because of some of the things you have said but I wanted to print your letter as it is so timely. I get the same questions all the time, so I may as well take this opportunity to answer them all.

First, I am most happy that you have enjoyed your first issue. We have grown from the first issue to the one you have in two years. The first issue had 16 pages and the most awful array of typos and spelling errors I have ever seen. At the time we were only a newsletter with ten or twelve people to whom we simply handed out the publications all of which I produced by myself on a Mita 131 copy machine.

Now, we produce about eighty pages every quarter, have about fifteen writers who contribute on a more or less regular schedule and I'm still doing all the typing and printing, and most of the editing by myself, although I have exchanged the old Smith-Corona electric for an IBM Three and all the editing for a few friends who do the second and third readings for me so that if I miss anything they can pick some of it up for me.

I also have a priest who does most of the house and external workings and helps with meals and dishes while I am in the final throes of the production, and who takes care of all the financial dealings, meanwhile trying to live his own life and be my priest at the same time, and if you do not think that is a chore when he is doing it for a Gemini, you are wrong. Invariably, he has to pick up the loose ends, and sometimes I am very loose with the ends, but he never fails to make the deadline. We collate the magazine together about three days before mailing, and I am in a coma by that time. I hope, this time, to have more help on that score than I have ever had.

We can speak of the things we do because we have a rule here. You do not speak of anything to do with the religion until you have been made a Brevit priest, and then you may speak only of those things which may be found in books. If you can give me a reference and you are of the Brevit degree you can talk your head off, but you had better be able to find it in the book and be able to quote me name, author, date, publisher and page, or you're out!

We feel that if it can be found in the book, and if you are far along enough not to say something which will backlash on the grove, you are welcome to say all you can say about the subject - any subject.

We also feel there are those who are being pretentious by doing their homework, but not knowing any more than can be found in the books. I am not afraid to say that I have read, and many times used the material in the books, and I am well aware what that may mean to some of you, but I also have family traditions which are both private and holy to me and which I shall never give out in any book or magazine. However, there are also traditions which are to be found behind the pages of books and which you must know a lot to find, or deduce from the books. I do not usually print these, as they may be revised at a later date, or be augmented by further information.

I feel there are many pagans and heathens out there who are searching for a life in the framework of the preisthood, and the work I do is the least I can do for those who are following the path which has taken me so long to travel. I often say to the students, that if they are not better than I, if they do not know more than I do by the time they are my age, then I will have failed as an initiator. The pupil must be better than the teacher or there will be no hope of resurrecting our religion from the muck of apathy which is presently holding it.

We did a series on the outer court mysteries of the tree alphabet and the tree year, but there is only a bit more information there than you will find in Graves, for that is the outer court here. However, I am told it is much more easily read and understood than it was in Graves.

The issues containing that series are the four issues of the past year. They are four dollars each, making the collection of the entire tree-alphabet and the actual tree information, including genus and growth information plus all the issues of the year come to $16, but if you buy the entire year's worth you can get them for $12. However, we are short, so get them as soon as possible.

I have not seen the Fera Feria article and would love to have a copy. It is possible we could get the rights to publish it again if it is as good as you say.

Everyone asks about becoming a member of the Boreadean Order. There are many stages of that rocket. The Boreadean priest is trained only here, which means those who have wanted to train for the Druid priesthood have had to move here and find a job to support themselves while they learn. That is a really heavy task, I am aware. However, we have not the means to support the entire population of the students, so we require they furnish their own living, just as do we, the Council of Elders.

There are some who take our Witchcraft course and are considered students, and therefore Boreadeans, and there are a few at the core of the organization who are a part of the Boreadeans as associate members, rather than actual students.

There are a number of memberships in our catalog, all of which are associate memberships of one sort or another, all with differing advantages and discounts. If there is something you cannot find in one of these places, I am willing to listen.

Again, thank you for your letter and for the questions all in one place and well put. Hope I have answered them adequately.

Blessings,

DEA ●

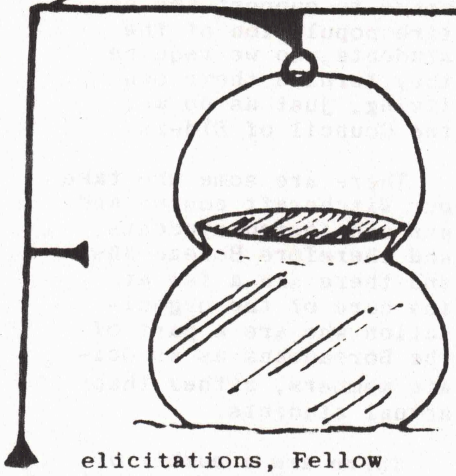
News From Other Groves:

The second annual GODDESS GATHERING will be held June 21 - 24, 1984, at Hocking Hills State Park near Logan, Ohio (southeastern Ohio). For more information on reservations, send SASE to: Mary and Dirk Hermance, 2116 Atkinson Ave., Youngstown, Ohio 43203. For information on programming (performing a workshop, presentation or entertainment) send SASE to: Church of Universal Forces, c/o Isis and Adonis, Box 03195. Columbus, Ohio 43203. Please direct any other inquiries, with SASE, to Temple of Wicca, c/o Goddess Gathering, P.O. Box 1302, Finlay, Ohio 45839.

Dagda's Festival Cauldron

A Springtime Feast

by Circe



With this issue we welcome Circe as our new food editor! She's a great cook and a collector of recipes. In the early days when we celebrated at her home there was never a lack of lovely and delicious food to tempt us. The challenge of producing meals with tempting delicacies augmented by the do-ahead policy we have adopted has fired her imagination. If you have questions or comments, please write Circe, care of the magazine. Welcome Circe!

elicitations, Fellow Feasters! With this issue of the Aurora, this column sports a new editor - me! Doubtless, there are more readers who don't know me than do, so let me introduce myself. I'm called Circe and, true to my French ancestry, I enjoy food preparation as much as the eating of food Last issue's Cauldron featured some of my culinary contributions - hope you liked them.

The feast has ever been an integral part of the celebrations attendant upon our religion; recipes and meal suggeations will be appropriate to the season and celebration, and are selected with an eye for taste, appearance and ease in preparation.

Wishing you all Abundance...Bon Apetit!

Carrots in Dill Butter (Scandinavian)

2# (pounds) small carrots, cut in 1" pieces
1 c. water
4 Tbsp butter or oleo
2 teas. sugar
1 teas. salt
1 teas. dill weed

Combine carrots, water, butter or oleo, sugar, salt and dill weed in a heavy saucepan; cover. Bring to boiling, then simmer 25 minutes, or until carrots are tender and liquid is almost absorbed. 8 servings.

Two luscious complements to spring asparagus:

Easy Holandaise Sauce

Cut ¼# (pound) (½stick) butter or oleo into small pieces in a double boiler.
Add 3 egg yolks
3 tbsp. lemon juice
Let stand at room temp. Just before serving, stir mixture briskly over gently boiling water for 2-3 minutes or until thickened. Remove from heat and serve at once. Makes 1 cup.

Brown Butter Almondine

Place ½ c. (1 stick) butter or oleo and 2 Tbsp. slivered almonds in a small skillet and heat slowly, shaking pan often, just until butter turns golden brown; remove from heat. Stir in 1 Tbsp. lemon juice and ¼ tsp. salt. Makes ½ c.

Note: Allow 6-8 stalks of asparagus per person.

Navarin Printanier (Lamb Stew w/spring veg.)

This recipe is a bit lengthy, but the whole thing can readily be put together ahead of time and kept warm. Mmmmmm...!.

3# lean boneless lamb, cut into 2" cubes
3 Tbsp. vegetable oil
3 Tbsp flour
3 Tbsp. shallots, finely chopped (optional)
1 clove garlic, crushed
1 can condensed beef broth
1 can (1 lb.) tomatoes or 1 c. peeled and chopped fresh tomatoes
1-1½ teas. salt
½ teas. thyme, crumbled
2 Tbsp. butter or oleo
12 small potatoes, peeled
4 small turnips, pared and quartered
4 carrots, pared and cut into 2" lengths
1 c. frozen peas
2 Tbsp. chopped parsley
12 small, new onions, peeled

Brown lamb in hot oil in large skillet, a few pcs. at a time. Remove browned pcs. to a Dutch oven, sprinkling flour over meat.

Cook over moderate heat, stirring until evenly coated -- about 5 minutes.

Pour off all but 1 Tbsp. oil from skillet; add shallots and garlic. Saute, stirring, about 5 min. Stir in beef broth and tomatoes; bring to boiling, stirring constantly. Add to lamb. Stir in 1 teas. of the salt and the thyme. Bring to a boil; cover and sim-

mer 1 hour. Skim off fat, if any. While lamb simmers, heat butter in skillet; sauté onions, turnips and carrots 10 minutes, stirring until browned and glazed.

Add glazed vegetables to lamb, cover and simmer 45 minutes longer.

Stir in peas and parsley, cover and simmer 5-10 minutes more. Garnish with additional parsley. 8 servings.

This one rates two E's for Easy and Elegant!

Cornish Game Hens Veronique

8 Cornish game hens (about 1# each)
Salt
8 Bay leaves
8 tarragon leaves (8 tsp. crumbled)
8 tsp. cracked black pepper
4 c. diced carrots
4 c. diced onions
1½ sticks butter or oleo, melter
½ c. brandy
2 cans (10 3/4 oz. each) chicken broth
2# seedless grapes

Dry birds; sprinkle inside and out with salt. Place 1 bay leaf and 1 tsp. each tarragon and pepper in each cavity of birds. Truss.

Arrange vegetables on buttered roasting pan and place birds, breast side up, on top. Brush with butter or oleo and roast at 425° for 30 minutes per pound., basting frequently. Remove birds to heated platter. Untruss and keep warm. Skim as much fat as possible from pan juices. Place pan over heat; add brandy and chicken broth; bring to boil, then simmer 1 min. Arrange grapes around birds. Serve remaining sauce in a gravy boat and vegetables in a side dish. Serves 8.

Note: 4 young spring chickens would be a nice, economical substitute for the game hens. Also, if you use frozen game hens, thaw them first.

Scotch Scones

2½ c. Bisquick baking mix
½ c. raisins, seedless or golden
2 Tbsp. sugar
1/3 c. light cream
1 egg

Stir all ingredients with fork to a soft dough. Roll or pat dough into a rectangle, 12x8", on lightly floured board. Cut into 4" squares; cut each square diagonally in half. If desired, brush tops with milk and sprinkle with sugar. Bake on ungreased baking sheet 10 minutes. Serve warm. Makes 1 doz.

"A man seldom thinks with more earnestness of anything than he does of his dinner."

- Samuel Johnson

Irish Whole Wheat Soda-Bread

2½ c. whole wheat flour
1½ c. all-purpose flour
2 Tbsp. sugar
1 Tbsp. baking powder
1 tsp. salt
3/4 tsp. baking soda
6 Tbsp. butter or oleo
1 c. golden or seedless raisins
2 eggs
1½ c. buttermilk

Grease 2 qt. round casserole. In large bowl with fork, mix whole wheat flour and next five ingredients. With pastry blender, two knives or fingers, cut in butter until mixture resembles coarse crumbs; stir in raisins. Preheat oven to 350°. In small bowl, with fork, beat eggs slightly. Remove and reserve 1 Tbsp. of egg. Stir buttermilk and rest of eggs into flour mixture just until moistened. Turn dough onto a well-floured surface. Knead 10 strokes, shape into a ball and place in a greased casserole dish. With sharp knife, cut an "X" about ¼" deep in top. Brush with reserved egg and bake 60-70 minutes or until a toothpick inserted comes out clean. Cool on rack 10 minutes, then remove from dish and cool another 30 minutes.

Serve warm with cream cheese.....

Kulich
(Russian Easter Bread)

1 tsp. rum extract
¼ c. warm water
½ c. white raisins
¼ c. sugar
½ c. butter or oleo
1 tsp. salt
3/4 c. milk
¼ tsp. cardamom
1 tsp. lemon peel
1 teas. vanilla extract
1 pkg. active yeast
1 egg, beaten
3½ c. flour
½ c. slivered almonds, toasted
1/3 c. candied fruits optional)
Glaze (below)

Pour rum extract and water over raisins; set aside. Combine sugar, butter, salt and milk; scald. Add cardamom, lemon peel and vanilla; cool to lukewarm. Dissolve yeast in ¼ c. warm water; add to milk mixture along with egg. Gradually beat in flour. Turn out on floured board and knead in just enough flour to prevent sticking. Knead about 10 minutes. Cover and set in warm place; let rise until doubled, about 1½ hours. Punch down. Drain raisins; knead raisins, almonds and fruit, if used, into dough. Shape into two balls; put in 2 greased, 1-lb. coffee cans. Let rise until doubled, about 1 hour. Make at 375° 30-40 minutes. Turn out on cake rack to cool. While still slightly warm, glaze.

Glaze: Mix together 1 c. powdered sugar, 1 tsp. vanilla and 3-4 tsp. milk. Stand loaves upright and drizzle glaze over tops.

Cont'd Pg. 86

The Book Worm

NATURE THROUGH THE SEASONS
by David A. Goddard, sci.
texts by Max Hooper
Simon and Schuster
New York, 1975

Nature through the Seasons is a small book as far as actual physical size is concerned, but great in benefit for those who look for beauty in everything they see.

Author Richard Adams is, himself, one of those people. You may remember him from Watership Down and /or Shardik.

The illustrations by David A. Goddard are intricately detailed and full of life. It is this book to which I go each season to catch a glimpse of nature as it will be for the next few months.

The book is divided into four parts, one for each season. In each of the four parts there are three color paintings of a wood, a hedgerow and a ake and stream. These pictures are repeated throughout the book.as they change with the seasons. Each time the scenes appear, the previous page has a drawing with each detail of flora and fauna numbered in the small drawing. Keys to the illustrations appear above them explaining what each number is. For instance, in the illustration of the spring painting, number 24 is the silver birch.

Finely detailed drawings of butterflies, birds and plants accompany descriptions of the species and tell a bit about the developmental processes.

In many instances there are details of where the plants and animals are most often found.

The same type of whimsey which has made Watership Down a perennial favorite makes the illustrations on the pages of this new Richard Adams work a delight to the eye. The detail is so intricate you would swear the man had done it with a magnifying glass.

Fish, turtles, snakes and water birds, newt, worms and water fauna decorate the spring pages of the animal text. You get the feeling that there is personality in each of the animals, and that if, as in a fairy tale, you were to invade their element, you would be able to speak with them.

Trees are featured in the summer woods section, and for once, the leaves and fruits or nuts are pictured together, so that the reader is able to see what the tree looks like as well as details in the leaves and pine cones.

One of the very fine diagrams is on page forty, and forty-one. It is entitled "Animal Life in an Oak Tree."

"An oak tree is a good place to observe the interdependence of animal and plant life. Leaves, bark, acorns, roots are eaten or attacked by a variety of animals. Many of these animals are themselves the prey of other animals. As they die, or are passed out of animals' bodies as droppings, they are broken down by bacteria and returned to the earth."

The diagram shows, by arrows, which animals feed on which other animals. The key tells briefly what each does.

In the following key is even the location where the animal or insect, the bird or rodent, feeds and what part of the tree or other inhabitants it eats.

In the summer section, the wonder of pollination is explained and the life of the honey bee is enchantingly set down with plates showing the construction of the comb, hive and the bee itself - worker, queen and drone.

Mushrooms and toadstools are shown in detail and explained in the autumn section. The parts of the mushroom are given and the reader is told which ones are poisonous. The distinctly different shapes and colors of the mushrooms are made plain in the drawings.

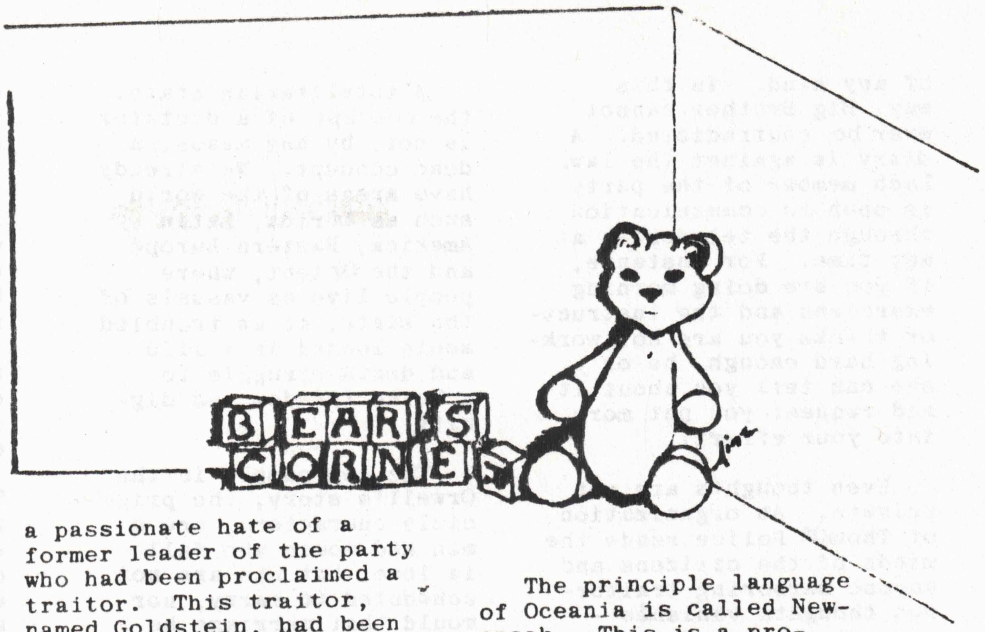
Food chains and webs in the ponds are discussed in the autumn section, too, as are plant life in different and varying latitudes and longitudes.

Temperature control has a great deal to do with how animals survive and this is the final chapter in this wonderful little book.

The science texts are written by Max Hooper, lecturer on agricultural botany at London University before he became an ecological researcher on the effects of man's impact on wild life.

As an introduction to any season for those who meditate or who simply love nature, for the early introduction of a child to the world around them, or for the aspiring nature artist, the book is pure enchantment.

DEA



1984
George Orwell
The New American Library Inc.
New York, N. Y. 1983

Greetings, dear readers! My column this quarter is, perhaps, more than a book report. I have been reading an older book which you may very well see as a best seller again this year. (ed. note: as we go to press, this has already become a fact.) The book was written in 1949 and was then published by Harcourt, Brace, Javanovitch Inc. It is currently available at most bookstores as a Signet Classic. The book is 1984 by George Orwell.

The most current edition has a preface by Walter Cronkite. It is a story of a world of the future ruled by a political party similar to a dictatorship, the likes of which we haven't seen yet, but very well might at some point in the future. Even the dictatorship of Hitler's government and the Communism of Russia have not been as powerful and all-encompassing as is Orwell's.

In the Orwellian society visual reminders of the ruling head of the party are seen everywhere. His picture, with the slogan, "Big Brother is Watching You!" is ever-present in public and private.

Another ever-present part of the society is the telescreen. They are placed in strategic positions both indoors and out, and the telescreens work both ways so that the public is constantly exposed to the continual programming and telecasts of the ruling party. It is in these telecasts that all the loyal citizens are told of the victories in the ongoing war, the horrifying scenes of which leave nothing to the imagination.

Every day there is a program which all citizens are required to watch, called "Two Minutes Hate", in which the head of the party stirs everyone into a passionate hate of a former leader of the party who had been proclaimed a traitor. This traitor, named Goldstein, had been sentenced to death, but somehow had managed to escape just before the execution of his sentence. It is this figure upon whom the party blames all the treacheries and crimes against the state. It is his influence and teachings which turn people into traitors, according to the party.

Any party member who is suspected of being a traitor and guilty of crimes against the state, in most cases, just disappears in the middle of the night and is executed. This, at least, is the common belief since most of the people who disappear are never heard from again. When this happens, all records of their existence are wiped out, as if they had never existed. Once in awhile, one of these traitors will be tried and executed on the public telescreen, but this is rare.

Obedience to Big Brother and belief in the truth of his words are imperative - so much so that one department of the party is dedicated to making sure all statements ascribed to Big Brother in the past are corrected to show that he was right in all he said to his people. Old broadcasts and newspapers and other such communication devices are changed if Big Brother has said anything which contradicts what is presently known as fact.

The principle language of Oceania is called Newspeak. This is a process by which language is shortened so that only one word is used to describe a thing or situation. for example, the word 'good' would be used to describe all things good. The use of such words as 'excellent' or 'splendid' would not be necessary and these words are slowly taken out of existence. To describe the opposite of 'good' they use 'ungood' The usage of words like 'bad' is equally as unnecessary and these words are also being phased out. To describe something which would be better than 'good' they would use words like 'plusgood' or doubleplusgood'.

Home life is very similar to public life. The telescreen is constantly on, and while it is possible to turn it down, there is no way to turn it off.

As I mentioned before, the telescreen is a two-way street, for a camera shows what is going on in each room and the acts of all party members are closely monitored.

Nor is the monitoring restricted to indoor views of members' activities. The cameras are everywhere outdoors, too, and privacy is non-existent.

No one is allowed any books or printed material

of any kind. In this way, Big Brother cannot ever be contradicted. A diary is against the law. Each member of the party is open to communication through the telescreen at any time. For instance, if you are doing morning exercises and the instructor thinks you are not working hard enough, he or she can tell you about it and request you put more into your effort.

Even thoughts are not private. An organization of Thought Police reads the minds of the citizens and anyone harboring traitorous thoughts vanishes - never to be heard from again. Any record of their existence is purged, every trace that they have ever lived is gone. They simply were never there at all.

Does all this sound scary to you? It does to me. Can you imagine a society such as this actually existing? Well, Orwell's ideas are not too farfetched, or, for that matter, too far in the future if we continue on the path we seem to be on today.

Our super-sophisticated technology of today could make this world more of a hell than even Orwell envisioned if the day of Big Brother ever truly arrives.

A totalitarian state, the concept of a dictator is not, by any means, a dead concept. We already have areas of the world such as Africa, Latin America, Eastern Europe and the Orient, where people live as vassals of the state, or as troubled souls locked in a life and death struggle to acheive freedom and dignity.

The two people in the Orwell's story, the principle characters, are a man and woman who fall in love, but who are not scheduled to marry, nor would that marriage be approved by the government. The love between these two may grow, but there is no way in which it can become real and lasting, for the party would interfere long before its maturity and probably both involved parties would disappear, but that is a part of the story I don't want to ruin for you.

With all the types of technology available to us today, a government which is able to survey our every move and thought is not too far distant. Our scientific advantages already enable an average child, with a slightly higher than average intelligence, to use a computer to tap into almost any established system with the proper codes. We have factories run by robotics which utilize the latest in push-button gagetry. The power of muclear fission is almost too awesome to contemplate. Modern chemistry can cause a total devastation - anywhere! We already have orbiting satellites capable of reading license plates in parking lots and monitoring stations which can tell what we are watching on television and how many people are in the room.* In addition to all this, we have almost reached the stage of genetic engineering where we will be able to produce clones of ourselves.

The use or abuse of this power will be the only eventual answer to the question of our becoming a totalitarian society such as Orwell envisioned, or of our use of the technology to better ourselves and all mankind to come. If we abuse the technology and power available to us, Orwell's may come to seem only a child's primer to a grown-up world of horror. The decision is up to us, and to our descendants; let us hope we make the right choices!

BEAR

Ed. Note: Perhaps it is good that the Orwellian world reappeared in print in 1984, for we are growing far too complacent in our attitudes toward the defense of our freedom. Young people who would have everyone stay home and let the power-crazed totalitarianists overrun the world. It is a wonder to me that they do not have the vision to see that if they wait too long to react, the battle will be, with overwhelming odds, in their own back yards. Let's see the movie!●

Using negative magic is like trying to hurt someone by smashing them with your face - it works if you're mad enough, sometimes you might even feel it's worth the pain, but you will almost always get more than you give.

DEA

THE PUZZLE PAGE

S W F T B M E L I M O M A H C P Q F B
K E O E J M Y S O V B O Y O I A U O M
X A X R N J W H E M A S W R T O N X U
O P G A M N A S H B S O C E O E H G G
Y E L T G W E A U O I J T H Y M E L W
M P K J T I O L P T L A W O F V D O O
W P O H P N D O Q V M E F U V I M V R
C E O E S T F U D E O N M N X O Y E T
F R E N U E B T T R N R E D N E V A L
N M S T N R I H I V E E H L I A N T E
U I O E P G A O L A Y O R Y E N N E P
T N L O M R K S L I E T I A P G S V S
V T E I S E E W I N O J D Y T O E O D
Z U H T M E S C S A Q A C R N K M L A
A C A Z T N T E H U N R I S D N K H T

This month our puzzle is about herbs and the list is below:

Basil
Chamomile
Fennel
Foxglove
Hawthorn
Horehound
Hyssop
Lavender
Mugwort
Pennyroyal
Peppermint
Thyme
Vervain
Wintergreen
Wormwood

Solution page 8

Anthropology students, at the beginning of their schooling, are prone to referring to societies which seem to be less civilized than their own as primitive. In truth, some of these societies are less primitive than our own.

ALTERNATIVES!

DEA

The article quoted below was first printed in American Anthropologist in June of 1956, and has since made its appearance in many classrooms across the country. It is a picture of what may seem, to us, to be extremely barbaric customs, but think of it as if you were truly among these people and you will see it is not so "primitive".

"Body Ritual Among the Nacirima" Horace Miner
University of Mich.

The anthropologist has become so familiar with the diversity of ways in which different peoples behave in similar situations that he is not apt to be surprised by even the most exotic customs. In fact, if all of the logically possible combinations of behavior have not been found somewhere in the world, he is apt to suspect that they must be present in some yet undescribed tribe. This point has, in fact, been expressed with respect to clan organization by Murdock (1949:71). In this light, the magical beliefs and practives of the Nacirema present such unusual aspects that it seems desirable to describe them as an example of the extremes to which human behavior can go.

Professor Linton first brought the ritual of the Nacirema to the attention of anthropologists twenty years ago (1936:326), but the culture of this people is still very poorly understood. They are a North American group living in the territory between the Canadian Cree, the Yaqui and Tarahume of Mexicao, and the Carib and Arawak of the Antilles. Little is known of their origin, although tradition states that they came from the east. According to Nacirema mythology, their nation was originated by a culture hero, Notgnihsaw, who is otherwise known for two great feats of strength - the throwing of a piece of wampum across the river Pa-To-Mac and the chopping down of a cherry tree in which the Spirit of Truth resided.

Nacirema culture is characterized by a highly developed market economy which has evolved in a rich natural habitat. While much of the people's time is devoted to economic pursuits, a large part of the fruits of these labors and a considerable portion of the day are spent in ritual activity. The focus of this activity is the human body, the appearance and health of which loom as a dominant concern in the ethos of the people. While such a concern is certainly not unusual, its ceremonial aspects and associated philosophy are unique.

The fundamental belief underlying the whole system appears to be that the human body is ugly and that its natural tendency is to debility and disease. Incarcerated in such a body, man's only hope is to avert these characteristics through the use of the powerful influences of ritual and ceremony. Every household has one or more shrines devoted to this purpose. The more powerful individuals in the society have several shrines in their houses and, in fact, the opulence of a house is often referred to in terms of the number of such ritual centers it possesses. Most houses are of wattle and daub construction, but the shrine rooms of the more wealthy are walled with stone. Poorer families imitate the rich by applying pottery plaques to their shrine walls.

While each family has at least one such shrine, the rituals associated with it are not family ceremonies but are private and secret. The rites are normally only discussed with children, and

then only during the period when they are being initiated into these mysteries. I was able, however, to establish sufficient rapport with the natives to examine these shrines and to have the rituals described to me.

The focal point of the shrine is a box or chest which is built into the wall. In this chest are kept the many charms and magical potions without which no native believes he could live. These preparations are secured from a variety of specialized practitioners. The most powerful of these are the medicine men, whose assistance must be rewarded with substantial gifts. However, the medicine men do not provide the curative potions for their clients, but decide what the ingredients should be and then write them down in an ancient and secret language. This writing is understood only by the medicine men and by the herbalists who, for another gift, provide the required charm.

The charm is not disposed of after it has served its purpose, but is placed in the charm box of the family shrine. As these magical materials are specific for certain ills, and the real or imagined maladies of the people are many, the charm-box is usually full to overflowing. The magical packets are so numerous that people forget what their purposes were and fear to use them again. While the natives are very vague on this point, we can only assume that the idea in retaining all the old magical materials is that their presence in the charm-box, before which the body rituals are conducted, will in some way protect the worshipper.

Beneath the charm-box is a small font. Each day every member of the family, in succession, enters the shrine room, bows his head before the charm-box, mingles different sorts of holy water in the font, and proceeds with a brief rite of absolution. The holy waters are secured from the Water Temple of the community, where the priests conduct elaborate ceremonies to make the liquid ritually pure.

In the hierarchy of magical practitioners, and below the medicine men in prestige, are specialists whose disignation is best translated "holy-mouth-men." The Nacirema have an almost pathological horror of and fascination with the mouth, the condition of which is believed to have a supernatural influence on all social relationships. Were it not for the rituals of the mouth, they believe that their teeth would fall out, their gums bleed, their jaws shrink, their friends desert them, and their lovers reject them. They also believe that a strong relationship exists between oral and moral characteristics. For example, there is a ritual ablution of the mouth for children which is supposed to improve their moral fiber.

The daily body ritual performed by everyone includes a mouth-rite. Despite the fact that these people are so punctilious about care of the mouth, this rite involves a practice which strikes the uninitiated stranger as revolting. It was reported to me that the ritual consists of inserting a small bundle of hog hairs into the mouth, along with certain magical powers, and then moving the bundle in a highly formalized series of gestures.

In addition to the private mouth-rite, the people seek out a holy-mouth man once or twice a year. These practitioners have an impressive set of paraphernalia, consisting of a variety of augers, awls, probes, and prods. The use of these objects in the exorcism of the evils of the mouth involves almost unbelievable ritual torture of the client. The holy-mouth-man opens the client's mouth and, using the above mentioned tools, enlarges any holes which decay may have created in the teeth. Magical materials are put into these holes. If there are no naturally occurring holes in the teeth, large sections of one or more teeth are gouged out so that the supernatural substance can be applied. In the client's view, the purpose of these ministrations is to arrest decay and to draw friends. The extremely sacred and traditional character of the rite is evident in the fact that the natives return to the holy-mouth-man year after year, despite the fact that their teeth continue to decay.

It is to be hoped that, when a thorough study of the Nacirema is made, there will be careful inquiry into the personality structure of these people. One has but to watch the gleam in the eye of a holy-mouth-man, as he jabs and awl into an exposed nerve, to suspect that a certain amount of sadism is involved. If this can be established, a very interesting pattern emerges, for most of the population shows definite masochistic tendencies. It was to these that Professor Linton referred in discussing a distinctive part of the daily body ritual which is performed only by men. This part of the rite involves scraping and lacerating the surface of the face with a sharp instrument. Special women's rites are performed only four times during each lunar month, but what they lack in frequency is made up in barbarity. As part of this ceremony, women bake their heads in small ovens for about an hour. The theoretically interesting point is that what seems to be a preponderantly masochistic people have developed sadistic specialists.

The medicine men have an imposing temple, or *latipso*, in every community of any size. The more elaborate ceremonies required to treat very sick patients can only be performed at this temple. These ceremonies involve not only the thaumaturge but a permanent group of vestal maidens who move sedately about the temple chambers in distinctive costume and headress.

The *latipso* ceremonies are so harsh that it is phenomenal that a fair proportion of the really sick natives who enter the temple ever recover. Small children whose indoctrination is still incomplete have been known to resist attempts to take them to the temple because "that is where you go to die." Despite this fact, sick adults are not only willing but eager to undergo the protracted ritual purification, if they can afford to do so. No matter how ill the supplicant or how grave the emergency, the guardians of many temples will not admit a client if he cannot give a rich gift to the custodian. Even after one has gained admission and survived the ceremonies, the guardians will not permit the neophyte to leave until he makes still another gift.

The supplicant entering the temple is first stripped of all his or her clothes. In every-day life the Nacirema avoids exposure of his body and its natural functions. Bathing and excretory acts are performed only in the secrecy of the household shrine, where they are ritualized as part of the body-rites. Psychological shock results from the fact that body secrecy is suddenly lost upon entry into the *latipso*. A man, whose own wife has never seen him in an excretory act, suddenly finds himself naked and assisted by a vestal maiden while he performs his natural functions into a sacred vessel. This sort of ceremonial treatment is necessitated by the fact that the excreta are used by a diviner to ascertain the course and nature of the client's sickness. Female clients, on the other hand, find their naked bodies are subjected to the scrutiny, manipulation and prodding of the medicine men.

Few supplicants in the temple are well enough to do anything but lie on their hard beds. The daily ceremonies, like the rites of the holy-mouth-men, involve discomfort and torture. With ritual precision, the vestals awaken their miserable charges each dawn and roll them about on their beds of pain while performing ablutions, in the formal movements of which the maidens are highly trained. At other times they insert magic wands in the supplicant's mouth or force him to eat substances which are supposed to be healing. From time to time the medicine men come to their clients and jab magically treated needles into their flesh. The fact is that these temple ceremonies may not cure, and may even kill the neophyte, in no way decreases the people's faith in the medicine men.

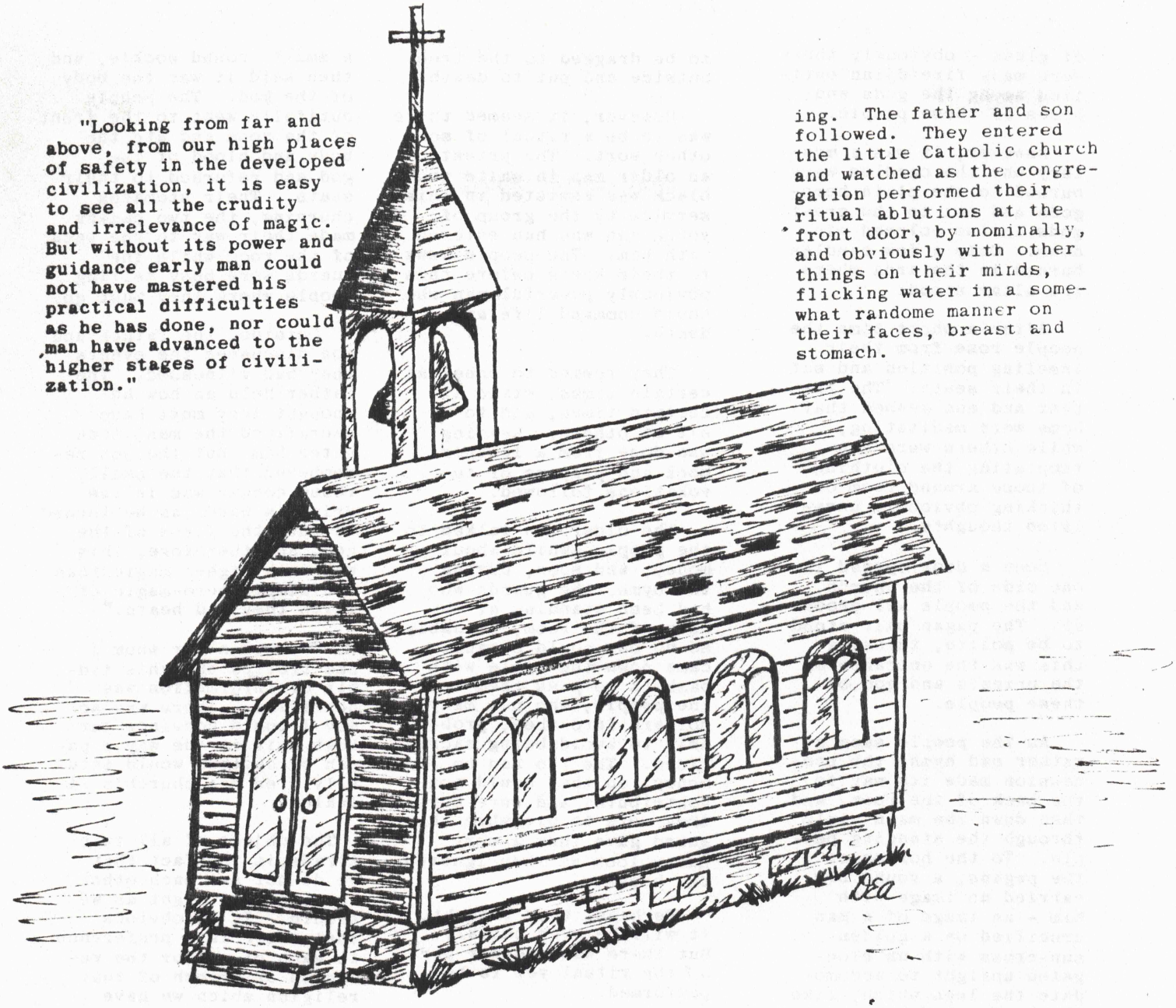
There remains one other kind of practitioner, known as a "listener." This witch-doctor has the power to exorcise the devils that lodge in the heads of people who have been bewitched. The Nacirema believe that parents bewitch their own children. Mothers are particularly suspected of putting a curse on children while teaching them the secret body rituals. The counter-magic of the witch-doctor is unusual in its lack of ritual. The patient simply tells the "listener" all his troubles and fears, beginning with the earliest difficulties he can remember. The memory displayed by the Nacirema in these exorcism sessions is truly remarkable. It is not uncommon for the patient to bemoan the rejection he felt upon being weaned as a babe, and a few individuals even see their troubles going back to the traumatic effects of their own birth.

In conclusion, mention must be made of certain practices which have their base in native esthetics but which depend upon the pervasive aversion to the natural body and its functions. There are ritual fasts to make fat people thin and ceremonial feasts to make thin people fat. Still other rites are used to make women's breasts larger if they are small, and smaller if they are large. General dissatisfaction with breast shape is symbolized in the fact that the ideal form is virtually outside the range of human variation. A few women afflicted with almost inhuman hypermammary development are so idolized that they make a handsome living by simply going from village to village and permitting the natives to stare at them for a fee.

Reference has already been made to the fact that excretory functions are ritualized, routinized, and relegated to secrecy Natural reproductive functions are similarly distorted. Intercourse is taboo as a topic and scheduled as an act. Efforts are made to avoid pregnancy by the use of magical materials or by limiting intercourse to certain phases of the moon. Conception is actually very infrequent. When pregnant, women dress so as to hide their condition. Parturition takes place in secret, without friends or relatives to assist, and the majority of women do not nurse their infants.

Our review of the ritual life of the Nacirema has certainly shown them to be a magic-ridden people. It is hard to understand how they have managed to exist so long under the burdens which they have inposed upon themselves. But even such exotic customs as these take on real meaning when they are viewed with the insight provided by Malinowski when he wrote (1948: 70):

"Looking from far and above, from our high places of safety in the developed civilization, it is easy to see all the crudity and irrelevance of magic. But without its power and guidance early man could not have mastered his practical difficulties as he has done, nor could man have advanced to the higher stages of civilization."



The above article may still be a mystery to some of you, but if you will take all the "foreign-seeming" words you find within and spell them backward, you will find it is a portrait of the American people. How does it feel to be called masochistic, riddled with magical perversity?

A few years ago I was approached by a "good Christian woman" and asked how I could possibly be involved with such a religion which was riddled with the tool of the devil-magic! I replied that it was no tool of the devil and no more evil than her own religion. She said that was heresy. I responded that I would be happy to give her a deeper view of her religion from a pagan or heathen point of view.

I began, as in the Nacirema article, approaching the issue from the point of view of someone who had been brought up in a pagan environment with no exposure to the Catholic or Protestant facets of the Christian religion.

"A boy and his father entered a town full of Christians on a Sunday morning. All the folk of the town seemed to be heading for the same building. The father and son followed. They entered the little Catholic church and watched as the congregation performed their ritual ablutions at the front door, by nominally, and obviously with other things on their minds, flicking water in a somewhat randome manner on their faces, breast and stomach.

They then entered the main part of the building and knelt, facing one end of the room, where many lights, candles, and, obviously, their holy relics were enshrined. The colored windows showed pictures of the gods of these people, having the wings of birds and the bodies of men. Also, in the small, arched recesses which flanked the main altar, were statues of men and women who were obviously hero gods and goddesses, for they did not have the wings.

Before most of these figures were banks of candles set in red holders

of glass - obviously there were many fire-djinn entities among the gods and heros of these people.

However, it was a mystery why the candles were burned to the plain hero-gods and not to the great gods in the colored windows. Only a few candles burned in the area where the altar stood.

After a short time the people rose from their kneeling position and sat in their seats. The father and son sensed that some were meditating, while others were contemplating the clothing of those around them or thinking obviously unrelated thoughts.

Soon a door opened in one side of the church, and the people all stood up. The pagan pair stood to be polite, thinking this was the entrance of the priests and god of these people.

As the people sang a rather sad hymn, the procession made its way to the back of the room, and then down the main aisle through the standing people. To the horror of the pagans, a young boy carried an image with him - an image of a man crucified on a golden sun-cross with an elongated upright to accomodate the legs which, like the hands, had been nailed to the cross.

Afraid to go and afraid to stay, the two stood in terror as the procession passed.

While watching the procession of young men and boys pass them, the two also noticed that the bloody sacrifice was also depicted on a plaque at the side of the church, and that there were other plaques depicting the same man in obviously distressed situations.

Thinking they had stumbled upon some horrible sacrificial cult, they huddled closer to each other, expecting, any time, to be dragged to the tree outside and put to death.

However, it seemed there was to be a ritual of some other sort. The priest, an older man in white and black was assisted in this service by the group of young men who had entered with him. The people sank to their knees before this obviously powerful man who could command life and death.

They seemed to kneel at certain times, stand at certain times, and to sit at others. Reading was done from a leather book and prayers or invokations followed.

The older man talked to the people awhile about money, and soon, during the hymn, the guards who had been standing at the back of the room, probably so no one could escape, came down the aisle with baskets to pass them to the people, who put many dollars into them, probably to avoid being sacrificed. The two had no money, so they could not contribute, and were sure they were to die when the guard gave them a very nasty look as they ignored the basket.

Perhaps, they thought, it will be over quickly. But there was another part of the ritual yet to be performed.

The older man now faced the colored windows and took a cup given him by one of the boys. He raised it to the colored man-birds and then began to chant something about it being blood and that they were to drink it. Next, he raised the plate given him by another of the boys and lowered it only to tell the people that this was the flesh of their god, now, and that they were to eat all of it. This, at least, was understood. The pagans had heard that in ancient times some tribes ate the flesh of their heros in order to gain the courage of the man. But this must surely be powerful magic, for the man had held up a small, round cookie, and then said it was the body of the god. The people dutifully went to the front of the room and ate the body and blood of the god and returned to their seats. Their stomachs churning, the two pagans made their way to the back of the room while the guards were busy telling people where they must go.

Outside, the father and son discussed the events they had witnessed. The father held as how he thought they must have sacrificed the man, then eaten him, but the son remembered that the small, round cookie was in the priest's hands as he turned it into the flesh of the god, and therefore, this was much higher magic than the simple hero-magic of which they had heard."

The woman for whom I had trotted out this tidbit of information was horrified. There was no way I could convince her that this is the way a pagan or heathen would actually view her church's rituals.

The object of all this tirade is the fact that we do not see each other in as easy a light as we should. It is obvious that there is a preference in each of us for the religion or branch of that religion which we have chosen to be our own.

We should remember one vitally important fact. Others may not see things, or gods, or rituals, for that matter, as do we.

If a man or woman sees his or her method as being the only one, it is because it is the only one for him or her. This conviction of being the only right one is present because it is the correct path for the person. I have heard criticism unlimited for one man I know because he honestly believes his are the only real gods and that his is the only viable path. On the other hand, he is unwilling to admit that others may have the right path for them.

Cont'd Pg. 86

Children's Sidh

The Maypole

The idea of using the Maypole was believed to have been started by peasants. These peasants were supposed to have been praying to the tree gods who brought fertility to animals, crops and women.

The Maypole consists of a straight and tall spruce-pine tree with all of its branches stripped off. These poles were decorated with leaves, flowers, strips of colored papers, ribbons, and gilt egg-shells strung on reeds. Some poles had a large vane or flag at the top.

In many parts of Europe, it was a tradition to go out into the woods and select a suitable tree to cut down for use as a Maypole, bring it into the village, where it was set up and decorated for the May Day festivities. In some regions, this pole was set up by the men. However, it is said that the village maidens had the responsibility to raise the pole. The stories told of the goings-on during this time period are basically the same, with a few variations.

It is thought that in parts of Germany, peasants set up May trees or May bushes at the doors of stables and byres, one for each horse and cow. This, supposedly, made the cows yield more milk.

In Stockholm, Sweden, a leaf-market was held at which thousands of Maypoles, Maj Stänger, varying in height from six inches to twelve feet tall, were decorated and sold for the following festivities.

In Swabia, an area in West Germany, a tall fir tree was set up in the center of a village, decked with ribbons of many colors, and was danced around merrily to music by the villagers of all ages. The tree remained on the village green all year long and was replaced by a new tree on the next May Day.

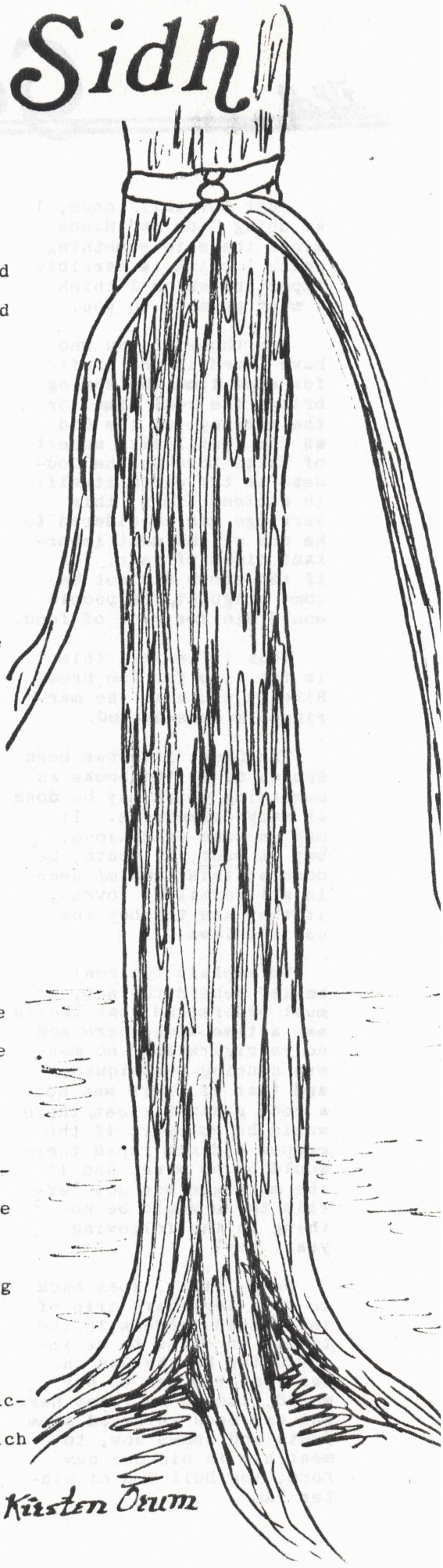
Ring-Around-The-Rosy was thought to be a typical ring dance used to gather energy and was, by some researchers, connected with the May Rose Queen. At the end of the chant, "Ashes, ashes, we all fall down," all of the dancers fell down. This was to have released the gathered energy, and many authorities suggest that this dance may have been linked with the Great Plague, and had nothing to do with the Maypole.

This chant and dance was later adopted as a children's game by the Christians.

The people who danced around the Maypole, commonly known as Morris Dancers, who danced as a part of a fertility rite and were considered luck-bringers, used the Maypole as a focal point in the fertility aspects of this May dance.

The word Morris, or Morice, seems to be a corruption of "Morisco," and is thought to mean a sense of being strange or outlandish. This may also dignify blackness, for it is a common practice among these dancers to blacken the face as a form of disguise.

The Maypole is one of the few pagan-heathen practices which have endured through the ages, and which are still practiced the world over. ●



Kirsten Drum

Gods and Minds

Just for this issue, I am doing Gods and Minds, since there is something which I think is terribly important which I think I must pass on to you.

For those of you who have lived in the craft for some time, the spring brings the real time for the marriage of the God as the fertilizing aspect of Earth Lord to the Goddess as the earth itself. In ancient times, this marriage was considered to be one of the most important times of year, for if the earth did not become pregnant, the people would die for want of food.

Thus it is that this is the time for the Great Rite in truth as the marriage is consummated.

The Great Rite has been spoken of in the books as something which may be done at many ceremonies. It may in some traditions, but it must, in truth, be done at this time of year in all fertility covens, if they are to obey the ancient laws.

To explain the real belief behind the act, we must understand that theirs was a time when there was no refrigeration, no modern canning techniques, and that if there was not a good grain harvest, there would be no beer; if the grapes did not ripen there would be no wine, and if the marriage was not fertile, there would be nothing in the following year. Why?

Well, it all goes back to that legendary trip of the Virgin Goddess to the temple in order to be impregnated by the God who has restored her to her world, though he loves her. She has been released from death and comes now, to meet him in his own new form, the Bull God of winter fame.

But there is more. The Marriage of Heaven and Earth is essentially the marriage of the sky father to the earth mother and since the Goddess is the earth (in one sense), the fertilization must come from somewhere, and the young God is the likeliest candidate.

Long ago the rite entailed the battle of the stag who had released her from death and who was the ghost of the old God of the year before, with the young Bull God, the newly born sun and earth God. The young man would usually be a king or prince who was to receive the land (land refering to his country as well as the earth) and make it bloom for the people who depended upon him. In some societies he was killed in subsequent years, but he was definitely the king. In this he was a true priest-king and was married to the Goddess just as the God would be.

Then as now, the Goddess had an earthly representative who was usually a virgin. We no longer have the strength of numbers to insure that the priestess who represents the Goddess shall be a virgin, but the rite still is done and should be.

The attitudes which are inherent in this rite are extremely important, and that is why I am including this as Gods and Minds.

In this day and age we have very definite ideas as to whom is right for the rite, so to speak, and we tend not to vary an iota in our attitudes when it comes to doing the ritual.

The male has visions of a young and beautiful virgin, or at least a young, beautiful and knowledgeable woman with whom he may do this thing in order to enjoy it as well as providing the essential coverage to the earth. In this problem we must revert to the story of the young men who met at a hostel and had dinner. Later an old hag entered, and after having her own meal, asked which of the young men would sleep with her that night. Only the third was willing to spend the night in her bed, if only to keep her warm.

However, when he had undressed, he turned and saw that the hag had become a beautiful maid who told him she was Ireland and that he would one day become king. The point is, that if the woman is in posession of initiation herself, there is no question as to the fact that she will be the Goddess when the time comes. Many orders are entered by young men and when they see their initiator, they are disabused as to the notion that this is going to be the usual good role in the hay. They could not be more wrong about the entire attitude, but in the end, if they persevere and go through with the initiation they find that the experience is one which they value throughout their lives. It is not so much of a sexual experience as one of total oneness with another individual.

The attitude of the male should be that of openness and seduction of the Goddess herself. He has loved her many times as his older self and now appears upon the earth to love her in his younger body. He must really see himself as the God, really work at pulling the God into his own body that the actual earth fertilization may come through him. He should feel responsible for the actual crop which will issue forth from his area of the country and should feel that

when it comes, it will, as himself and also as his own son, be harvested for the good of the people.

As to the woman, she must be aware of her part as the earth in its waiting time. She is fertile and can produce all that will be needed to aid the people through the long winter, if not by actual growth from her, then by growth which will fæd the animals, which, in turn, will feed the people. This is a great responsibility. It is also a responsibility that the man who assumes the God at this point will never have seen her unless in passing, and that his tension, his nerves, may prevent the rite from happening at all, cancelling the fertility of the earth for the year.

She must put herself in the place of a priestess of long ago, and see the rite as her gift to the people of her world. She must also, as does he, see him as the God, not as a man, and must understand that the God in him is the entity to whom the rite will be offered.

This degree of ability to see things as not quite what they seem is difficult and most folks are not able enough in this area today. The television does all our imagining for us and we are not obliged to work at it. Therefore, the younger priests do not see the correct approaches to the matter. Only as they grow in the craft and in magic are they aware of the ability to make things appear as they may not seem in real life. But it is not always the older people who are willing to do the rite, nor is it advisable if there are younger people who can do it. When a person, especially a man, reaches the age of 35 he should be allowed to become an elder and should not have to do the rite as the young god. For a woman, the end of her involvement in the spring rite of actual contact should come when she reaches and goes through menopause. The rite then should pass into the hands of the younger folks.

Therefore, if they are to be the priests of this rite, and it should be with people they may know but with whom they have never been intimate, they must acquire some imagination.

There is one small aid to the problem. If a woman has been initiated and has acted within the religion for a time, she will have become a part of the seasonal tides and will be more than willing to accept the feelings she has for spring. It will carry her into the virgin mode without any problem if she will learn to move with the tide she feels welling up within her. She will truly desire the rite and the God within a man, for she knows she is the earth.

Commonly refered to as spring fever, this also is present in the male (i.e. the saying, " In spring a young man's fancy lightly turns to thoughts of love."), and he, too, begins to feel young enough to take on the world, the earth, or anything else which will get him out and about in order to exercise, or exorcise, his feelings.

Thus, it is a two-sided problem for priests who face this year's Great Rite with knowledge that spring is sure to come and bring us all a world new and ready for fecundity and love.

DEA ●

? Herbal (Sugar) Healer ?

Excerpt from a short article in Spotlight (newspaper)

Putting sugar or honey on a wound is an old folk remedy, but now sugar has been used in modern operating rooms on 2,000 patients and has proven more effective than all the modern medicines.

Dr. Richard Knutson of the Delta Medical center in Greenville, Mississippi says the treatment provides low-cost healing for deep wounds, burns and bed sores. "It has enormous impact on the cost of treating wounds, and it allows the skin to cover even large wounds. Since we've discovered the sugar treatment, our use of antibiotics is 10% of normal."

This means the use of antibiotics in such cases as require massive healing of wounds or even the healing of small cuts has been eliminated by 90%! If, then, sugar and water, or honey without water, produces better results and without the use of those antibiotics, let's try it more often. If you do, let us know your results. JMS.

Traditional Alternatives

There are many folks across America who are looking for their religious roots along the pagan or heathen path. For many of these folks there is precious little in the way of authentic information on the religions of their forbears. We have gathered together a number of people who, we feel, have the knowledge to help these people get going in the traditions which anciently supported the religious values of their people.

When the series was first proposed, we asked the participating priest-authors, to give their picture of the people from which the religion generated so that those descended from each of the peoples could understand some of the whys and wherefores of the mythological cycles of each of the groups, as this is an important part of any ethnic religion.

Then we asked them to review some of the gods involved and the resons for the worship of those gods, including their patronage and areas of rulership.

One of the important parts of today's existence as a pagan or heathen is the realization of the religious systems of others. We hope you will keep an open mind while reading the articles and try to remember the attitude of an anthropologist, which dictates that all of the attitudes of the people of any given tribe or country will be affected by residence in that area and exposure to the laws and mores of its other inhabitants.

The HEATHENRY Of The ANGLO SAXONS

.....By Garman Lord

The first of these articles is by Garman Lord, a heathen priest of the Anglo Saxon religion. He has taken the time to learn not only the ramifications of his religion in its purest form, but has also learned the Anglo Saxon language, in which he celebrates his ceremonies.

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-or, in bookhand, Þyrce se þē mōte, - dōmes ǣr deaþ.

This throwaway line of Beowulf's, which I translate as, "While he lives, let a man/get glory if he can.", is surely the key to the fathoming of the archetypal personality that in dim antiquity underlay Anglo-Saxon heathenry. But more on that in a moment.-

There is, today, a neo-Anglo-Saxon heathenry, just as there are all sorts of neopagan revivals. The term "heathenry" is here used advisedly. Both "pagan" and "heathen" are qualifiers of pre-Christian autochthonous religious forms - but pagans and heathens are different. For present purposes, suffice it merely to say that "pagan" is a Roman word and most properly refers to Keltish native religions and/or those folk religions found within the bounds of the Roman Empire in its time. "Heathen," on the other hand, is a Teutonic translation of the word "pagan," and refers to that part of ancient Europe which was never conquered by Rome; namely the Germanies.

The Germanies, then and since, may be taken to mean England, the Netherlands, Deutschland (Germany), the Scandinavian countries, plus all the scattering of Teutonic population isolates and tribes who might be found living sovereign at one time or another in non-German lands. And here an important consideration must immediately come to mind, because up until a Low German federation calling themselves the Anglo Saxons began to invade it around 450 A.D., England was not a German land, but a Keltish sub-Roman province inhabited by the ancestors of the modern Welsh, Cornish and Breton folks - an island province known, after its ruling tribe. the Prytani, as "Britannia."

But wait - let's go back a way, if we wish to understand all this. After all, we are talking about some very ancient religious useages here, next to which Christianity is a Johnny-come lately. Four hundred fifty A.D. (or perhaps better, 450 CI [Christian Interregnum]) represents not the beginning of Anglo Saxon heathenry, but rather the beginning of the end of it. Its story would properly begin some ten thousand years ago, amongst the ancient Aryans, or Indo-Europeans; for modern Europe is a hybrid stock; a blending of "Old Europeans," the Earth-Mother-worshipping caucasian peoples who were to be found dwelling there at the time of the retreat of the last ice-sheet on the one hand, and "Aryans," the famous race of tall blond Sky-Father-worshippers who invaded and conquered them. Today, virtually all heathen and pagan religions of which anything may be known will be found, at the root, to be uneasy marriages forged in that troubled era between Sky Father and Earth Mother. In most cases, of course, these uneasy marriages have long since been shattered by an interloper; a correspondant named Jesus.

That, however, is modern history. Who, then, were these peoples of ancient times, our ancesters, and what were they really like?

As to the Caucasian "Old Europeans," it is not easy to know. The Aryan invasion of their kingdoms was devastating, and today, all that is left of them is a scattering of such quaint population isolates as the Basques. Archaeologically, the best example for study is currently the Vinça culture of the Danube basin - which later shifted south and east (probably in rout before Aryan invaders to the north and west), to become the Sumerian pioneers who founded Babylon of Biblical fame, in the fertile crescent. But don't look for any of that in the Bible. The Bible not only wasn't written yet, it was still thousands of years away from being thought of

The Aryans, of course, are much more knowable. Everywhere they went, like a race of gods, they founded great civilizations, built on the backs of the conquered and enslaved Old Europeans. Persia, India, Greece, Rome, all vast Keltdom, Sumeria (and perhaps even Egypt!) - you name it; the Aryans did it! Well may we, their sons and daughters, marvel at it all today. In fact, there has often been a tendency to make too much of it; to regard our Aryan ancestors as some sort of a super-race. This may be the right place to assert that that idea is total nonsense. Sure, they were tall, blond and beautiful- and why not? We evolved, after all, in northerly grassland climes, where that physical type enjoys an environmental advantage in real survival value. Sure, we dominate history- not surprising, since we wrote most of it. Sure, we reared great civilizations- on the backs of

races we enslaved by virtue of our overwhelming prowess in war - not too surprising either, that, considering that organized warfare was another of our many inventions. What is, in fact, most likely is that we Aryans snuffed out many a glorious civilization of ancient times in our march toward supremacy in the western world, a tide which began to flood from the higher boundaries of China all the way across the world to the western shores of this America some ten thousand years ago and has only begun at last to ebb, as the third world re-asserts itself, in this very century. As this tide begins to wash back out, in many a sucking eddy, it is a sobering reflection for all of us, perhaps, to think that some future "history," written by some folk far different from ourselves, may well end up excluding and extinguishing our accomplishments at least as ruthlessly as we have done by our own predecessors, and at a far sooner time to come than we might imagine.

But that is for the future. Let us return to the past, with the above historical perspective borne in mind. We are here especially interested in the interplay between a few breeds of Aryans - at one time all one folk, of one language and blood, but later broken up into Romans, Kelts and Teutonics. At a time when the Germanies were still a far northerly outback of relatively pure Aryan tribes, the Kelts were in possession of the richest parts of Europe and the Romans were in the process of blending with local Mediterranid peoples and building a civilization. In a time that civilization became an empire by conquering the Keltish tribes and nations, one by one. It was when Rome's ambitions began to contemplate a similar fate for the Germans that Rome met its downfall. The resulting several centuries of wars was an age of migrations which saw German tribes on the move all throughout Europe - *mostly conquering* Roman provinces and, of course, Rome itself. One of these tribes, at that time, was the federation previously noted, the Anglo-Saxons, who made an end-run around the main action and invaded the British Isles.

The Angles were an ancient, noble German tribe who traced their ancestry (like most German tribes) back to the god Woden and his wife, the goddess Frige (pronounced FREE-YUH). Frige may well be an "Earth Mother," with Caucasian, perhaps Finno-Ugaritic, antecedents. However that may be, Woden may be thought of as embodying a male principle which we may call "worth," or virtue. (It is sort of like "yang.") Frige, on the other hand, embodied a female principle for which there is no modern word, which was termed " ᚠᚱᛁᚦ ", (pronounced "frith") and is a combination, to put it simply, of knowing/nourishing/healing. In that era the Angles dwelt in a region of what has since become Denmark.

The antecedents of the "Saxons", whose lands lay to the south of Angle, is obscure. These were lordless German war-bands, and it is possible they were displaced or unemployed mercenary soldiers from Rome's many wars. In any case, the two tribes were federated as the result of a legendary duel fought on an island for succession to the Angle crown, as Saxon Grammaticus tells us, and that federation came, in time, to embrace many other outlying German tribes.

At that time, the Roman legions had just been withdrawn from Britannia for action closer to home, whereupon the various tribes who dwelt there had quickly fallen to fighting amongst themselves. The story is told by Nennius, Bede and others, and Bede's version is reiterated in the Anglo-Saxon chronicle. In Britain, one of the richest of the Keltish kings, usually called Vortigern, hired three boatloads of Anglo-Saxon mercenary soldiers to row across the channel and fight his wars for him - which they did very efficiently, clearing the whole island of robber-barons and banditti, according to all accounts. However, some problem then developed between Vortigern and the Anglo-Saxons - different accounts differ drastically here - and the soldiery turned on their former employer, inviting their kin over from the continent to join the fun, seeing that, as the Anglo-Saxon Chronicle says, "The land was so green and the people so naughty (i.e., worth less)." The Anglo-Saxon invasion of what was eventually to become "England" had begun.

We have already mentioned that both Kelts and Germans were Aryan tribes, originally one people, but grown apart over the centuries. Generally, these peoples still looked very much alike, had rather similar cultural and religious practices and spoke languages which, while very different, were but branches off the same Aryan language-tree. On the other hand, there was no confusing the British with the invading Anglo-Saxons. To the north and west, the Irish and Scots were a generally large, fair race, hardly to be distinguished in appearance from Anglo-Saxons or Scandinavians. The British, however, were reportedly tall, but ill-made, swarthy, curly-haired, according to Caesar, and of a volatility of disposition hardly to be distinguished from the Italian type. Likewise, the modern Welsh, who speak a very different form of Keltish from Scots or Irish Gaelic, are hardly to be confused with those peoples, though they were once closely related.

The Anglo-Saxons, of course, were large and fair, as they are today, and in rowing their longships across the channel would have looked very much to us like troops of Vikings - which, of course, is exactly what

they were! They were also heathen - which matters much, because the British were, at the time, Christian, having been Christianized at the very earliest times, along with the rest of the Roman Empire. What is more, they (like all Germans) were a rural-minded folk who hated cities, dwelt in valleys (the British preferred hills) and never built in stone when they could build in wood.

It should be borne in mind that Britannia was, at the time, very "Roman" and very "urban", and the British professional classes spoke and wrote in Latin. The Anglo-Saxons spoke a form of Low German which was the immediate ancestor of English, and wrote, when they wrote, in a unique native "alphabet" called runic - but preferred not to write at all when possible, in deference to the ancient Aryan belief that inscriptions have power. Like the Kelts and others, the Anglo-Saxons maintained their "literature" in the form of an elaborate oral poetic tradition, a craft that was in the hands of a class of professional "bards" (the Anglo-Saxons called them "ſcōpeſ" [pro. "shopes"] or gleemen) who were specially schooled for the purpose.

The fact is, of course, that all Aryan tribes have poetized, from time immemorial, as a mnemonic means at first of preserving their lore in the absence of writing. All Aryan tribes have tended to resist the introduction of the written word, so long as they were heathen or pagan, and haye generally only adopted it upon conversion to Christianity.

Poetry, as we know it, like the modern horse, was an invention of the Aryans. This is an important point in understanding ancient native Aryan religion. The mechanisms involved have to do with the structure of language. Unlike other language families, Aryan grammar is particularly rich in inflection, and was once much, much richer - making possible "synthetic" figurative speech and a great range of syntactic and semantic nuance. The Aryan poetic tradition came into being back in the ice age, while all the Aryans were still one one tribe, and so is found in every Aryan language and tribal stock. It all began the first time someone noticed that it was possible to compress a tremendous cornucopia of meaning into one Aryan speech-segment (or, as we would say, sentence), moreover to introduce patterns of rhyme and cadence as memory-aids and finally to string a whole series of such sentences together and set it to harp-music. The resulting "poem," listened to closely, produced drug-like sensations and "rushes" in the minds and bodies of the hearers, in a way that is difficult for us moderns to appreciate today because modern Aryan languages, such as English, retain so little of that expressive, compressive capability. By comparison, our modern poetry, though directly descended from the tradition - and still capable sometimes of producing chills - is pretty poor stuff. To properly appreciate the effect of the ancient poetry, one would have to be fluent in one of the ancient tongues capable of bearing such composition and hear such poetry recited in that language - a circumstance which puts the experience beyond the reach of most of us. Thus it is that we are sometimes puzzled to read in our lore of the powers of especially gifted ancient poets and the awe that they inspired. We even smile and imagine that our ancestors must have been simple-minded or something. Alas; it is we, then, who are the simple ones.

Quite naturally, our ancestors imagined poetic talent to be a gift of the gods, and great poets to be imbued with supernatural powers. They also saw supernatural powers all around them, in nature, which is why they worried about things like whether they built in wood or in stone. Wood, stressed into arches and gambrels and such, had a live tension to it that was thought to resonate with the vital energy of organic nature - on which vital energy the Anglo-Saxon felt so dependant that he was sure he would pine and sicken in a dead stone structure that might cut him off from it. He did not like to live amid the piezoelectric properties of stone. He knew (or his priests did, at any rate) about "worth" and "frith" and the powers of thunderstones and bog-iron and lodestones and bobs and glyphs and the moon and ley-lines and nature's thms and such in ways that would inspire awe in a Red Indian medicine man today - and to imagine that he was merely superstitious, as an educated modern would be apt to do, is, in fact, a tendentious supposition on our part. Since for the most part, his corpus of such knowledge was obliterated with the coming of Christianity, we do not know, generally speaking, why he thought the things he thought, and even the most rural of us is a long way from walking a mile in his moccassins!

He was certainly not superstitious by nature any more than the modern English are today, and his I.Q. was actually higher (apparantly) than ours is today, so he was certainly no fool. Considering that all his lore and beliefs were based on thousands of years worth of experience with practical conditions in which most types of mistakes were apt to be catastrophic, if not fatal, it would be foolhardy of us to doubt that there must have been <u>something</u> to the notions by which he lived, whether we understand exactly <u>what</u> in our modern terms or not. In fact, what is most likely is that our ontological focus is so tremendously different from his that we are simply blinkered away from being able to perceive and experi-

ence his working truths by that focus - sort of an "observer effect," as one might say.

We are, however, talking aobut our ancestors of a mere few generations ago. Is the gap unbridgeable then?

Today there are many people, disgusted with Christianity and yearning for their folk-roots, who don't think so - or at least think the revival of heathenry worth the effort. There are covens and solitaries to be found here and there, Anglo-Saxon

shoots of the Wicca movement, spawned by the Great Disenchantments of the seventies. And there is a major "Anglo-Saxon" school of thought and practice: Ray Buckland's "Seax Wicca." This, however, while highly to be recommended as a new-religion, will not be found very satisfactory by any Anglo-Saxon who might be on a strict authenticity trip. As Dr. Buckland freely admits, there is no attempt in Seax Wicca at revival of authentic historicity, and Seax Wicca is very def still Wicca. It's still the horned god and the moon and all the rest, under different names. Ray Buckland is a revisionist, but no apostate.

Other throwbacks have sprung up here and there, independantly of Wicca - usually with a Norse flavor, rather than Anglo-Saxon. The two forms of heathenry are co-religions and, of course, were once one - but there are differences, to be explained later, and the Norse tends to take over because of the richness of available literary sources, so much having been preserved in the Icelandic sagas and the Eddas. However that may be, there are such groups alive and flourishing. An example would be the "Ødinist Fellowship," of Crystal River in Florida. It should be noted, however, that this group is largely "rationalist" in its orientation, and largely philosophical/social/political in its thrust. Its religiosity is heathen enough, but often seems like a lonely stepchild amongst Ødinism's more pre-eminent focuses and concerns.

In the (New York) metropolitan area and Connecticut, on the other hand, at least one focus of heathenry is to be found, and a pan-heathenry at that which is as enamored of the Anglo-Saxon tradition as the Norse, and is even on cordial terms with most pagans. This group has usually operated under the style and rubric of "Oakrune Circle" and its membership are a somewhat bohemian assortment of educated intellectuals. These intellectuals are also mystics, however, and don't just talk about heathenry but actually practice it - and with style. Here the focus is far more cultural and religious than didactic, and none of these people doubt for a moment that Woden lives and the gods are real.

Somewhat similar, and far larger, is a group to be found in the land of fruits and nuts: California. Out there, the "Asatru Free Assembly" (the term is Norse) have their own sacred grove and operate on a far more ambitious scale. While their religious orientation is, like Oakrune Circle, generally a literal and fundamentalist one (their leader, Steve McNallen, is a shaman and a mystic) they also partake of some of the same level, if not precisely the same brand, of social/political concerns as the Floridian Ødinists. Asatru actually sits on church councils as an organized religion, operates activist and encounter groups and such.

While other entrepreneurs do pop up here and there from time to time, these three are the longest established groups currently active in this country. There are others in other countries, of course. All of them put out publications, regularly or irregularly, and addresses and contacts may be acquired by means of an SASE to this magazine.

There are other foci, too, which might deserve note. For instance, there is a guild affiliate of Asatru in Austin, Texas, which is so ambitious in scope that it might well be regarded as in some ways a seperate effort in itself. This is the Rune Workshop or Rune Guild, operated by a Texas aca--emic, a rune-scholar named Edred Thorsson. The specialty here is runes, but on the other hand, runes don't exist in a vaccuum and all the rest tends to come along with it. Thorsson is himself a practicing heathen.

If you are talking about Teutonic heathenry, then, it seems necessary to omit from the discussion Seax Wiccans and every other k nd of Wiccan, no matter how sympathetic - and also that great crowd of "intellectual" heathens, such as Wagner fanatics and other romantics, whose true impulses are apt rather to be aesthetic than religious. Other heathenish-appearing enthusiasts too, ought properly to be left out: certain tribes of bikers, punkers, creative anachronists and such, who might happen to be cultivating a "viking" image and perhaps bruiting the names of elder gods.

Nazis, in particular, of shich there are more in this country than most citizens probably imagine, ought especially to be left out. Most heathen resent Nazis and find them irksome and embarrassing, because heathen are apt to occasionally be accused, due to their provincialism, of some sort of closet Naziism. To the heathen, tribe and kin are sacred things. Alas; they also are to the Nazi, in a rather different sense. Accordingly, being accused of Nazism makes a heathen feel exactly the way a

Wiccan does when someone accuses him of satanism!

Given these parameters, then, it must be said that the total number of actual heathen on these shores is probably not large; probably not as large as Wicca. Though heathenry certainly qualifies as a movement, and one which is growing, there may be less than 2,000 heathen, of one kind or another, in this country and Canada at the present time. Most of these do not practice their heathenry in any formal way or in formal groups - though all are apt to be avid readers of such heathen materials as they can find. There are few heathen publications serving them, and dissemination of authentic heathen lore is very spotty; the field is also rife with all sorts of conceits and misconceptions - though it is surely by no means the hodgepodge that Wicca is. But heathenry is fortunately quite a tolerant business, and heathen of every stripe tend to get on well with each other. Except for cranks, of which there are perhaps a half-dozen notorious ones in the field, feuding amongst heathens is fairly rare. And of the groups and efforts mentioned, whatever you might think of their doctrines, none of the leaders are cranks. All are honest, conscientious people, a bit ahead of their time, perhaps, but otherwise ordinary good citizens of their respective communities.

All these various groups serve very useful functions as dispensers of lore, constructors of celebrational calendars and agendas and such. Most publish calendars of their own construction, noting holidays not very different from the familiar eight that are fairly universal amongst neo-pagani. The holidays are roughly the same as the pagan ones, and are drawn from tradition, and although the various heathen calendars available may differ amongst themselves, the differences are not considered important; to a heathen, all holidays will serve equally well as excuse enough for beer-drinking. Amongst the Anglo-Saxons, of course, the usual eight were anciently kept. Yuletide begins the year with the coming-about of the sun at Midwinter, is a feast-day of evergreens, oath-renewals and lordly gift-giving, sacred to your community's dominant god, be it Woden, Thunor or Tieuw (Tŷr) the glorious. The season runs for several days, its high-point being "Mother Night" (meaning obscure) on December 25. The Anglo-Saxon calendar was solunar, and this sun-holiday fell between two "months" (full moons) named "ere-Yule" and "after Yule." The holidays themselves were called "mæsts" (feasts) which is why so many of their names still end in "-mas."

Next came "Candlemas," around February second, for which many prefer the name "Ewe-milk," or the coming of the ewes into milk, as sounding more heathenish; the most famous still-extant Anglo-Saxon heathen charm (the Æcerbōt) may well be a plow-charming ceremony for that day. Next was Lent (the "lengthening of the days") or Easter, as it was more usually called, sacred to the goddess Ēostra ("Dawn") which was then, as it still is, the time of Easter bunnies and painted eggs - a fertility pageant. What we now call the "Easter Parade" was a strutting out of marriageables to look each other over.

Then came May-Day, for which I have never yet found the Anglo-Saxon equivalent, although there is reason to believe that the original of the maypole may have been the World-Tree the Norse call Yggdrasil, or Horror Horse. The Queen of the May was probably the Godiva of which the "Lady Godiva" yarn is evidently a garbled memory. Godiva means "Gift of the Gods." The Godiva was the village's prettiest maiden, stripped naked for the occasion to ride through the village as a Bladowith, decked out with flowers. ("Bladowith" means "woven of blossoms.") In her progress through the village Godiva is pursued and abused by Annis (asshole) the Hag, whom the villagers drive off with much abuse, for which service they are rewarded with gifts of blossoms by the Godiva. The blossoms are imagined to bring a whole year's worth of good luck.

Next is Midsummer, like Yule and Easter, a sun-holiday and celebrated with night-long feasting and revelry - and here seem to be added whatever intercalary days might be necessary to square the moon calendar with the sun. Very sensible of the Anglo-Saxons, to make the summer longer! Around first August came Lammas, meaning "loaf-feast." This celebrated the grinding of the first new grain, and probably the loaves of bread were indight with runic wishes and sacrificed into the fire, much as the Yule-log at the other pole of the year. Next came Harvest Em-night, a thanksgiving feast, at the fall equinox, and finally Hallowe'en, the evening before Hallomas at the dying of the Blood-moon, and birthing of the Holy-moon. Though relegated now to a children's pageant, we may note that the Hallows parade is still today as familiar to us as the Easter Parade, and trick or treat goes back a long way! This, of course, ended the season of blood sacrifice, the slaughtering for meat of all the animals that were not to be wintered over.

Names of months, holidays and such, were a thing that was variable from district to district, tribe to tribe, as the ways and needs of a community might vary. Even so, one found roughly the same seasonal useage going on everywhere. In an age of church-appointed calendars and legally defined holidays and such, we may sometimes find it easy to forget that holidays and calendars were originally things constructed entirely for practical use by people, like a shovel or a rake. As such, the pattern might vary, but only within

the limits of practical use - as the needs these tools were designed to fill would tend to be everywhere much the same.

As to why heathen may differ in their persuasions, it is necessary to go back, once more, to the historical situation. As mentioned, the richest heathen corpus is the Icelandic Old Norse (especially the Elder and Younger Eddas) of which the literature alone (not counting scholarly studies, translations, etc.) would fill a bookcase. This, of course, is the lore of the Norse Vikings, some of whom were heathen right up to the thirteenth century. Much of this lore is fairly naiive of Christian influence and but little tainted directly by it. On the other hand, much of it is quite late, and represents an often rather barbarous form of heathenry that was slowly but surely going sour in a changing world. Heathenry is a fairly fragile thing, which needs to be sustained, to thrive, by supportive cultural tradition and sound community values, and it doesn't travel or translate well. It is properly a pure folk tradition, not politicized or politicizable like Christianity (which, after all, was originally a political invention) and not capable of being armor-plated with fanaticism or dogma like the latter without losing much of what is most worthwhile about it. (There was, at one time, a fanatical cult of heathen; the Berserkers. They had to be disbanded, as a hazard to their own communities.) And though I don't like the looks that Viking-type heathen give me, or the way the hand slides subtly toward the sword, I still have to say that, gorgeous a thing as the Viking literary corpus is, I for one think I see signs of religious dry-rot in it.

But there is only one other significant early Teutonic literary corpus at all, and that is the Anglo-Saxon. This is much smaller; the whole poetry corpus fills about four volumes, and much of that is afflicted with terminal Christianity. Add to that the Anglo-Saxon Chronicle and a scattering of prose items and you have about all of the Anglo-Saxon corpus that is ever likely to be discovered, relevant to heathenry.

Most of this material is fragmentary, not to mention obscure. Still, it richly repays study. For one thing, it is much older than the Viking lore; some of it as much as a thousand years older. Some poetic fragments are so old that the Anglo-Saxons must have brought them over from Denmark. As a result, you get to see a much more naiive and authentic form of heathenry peeping out from the palimpsest here and there, barely discernable. From such hints, were the average Viking-type heathen to put more study than he does into the Anglo-Saxon corpus, I believe he would gradually see what I mean.

Put the two things together, of course, and add some insights from certain Romans like Caesar and Tacitus, and a view of what Teutonic heathenry must have been like does begin to emerge - but in modern terms, it is all apt to seem rather mysterious. On the other hand, put it conscientiously into practice and much begins to come clear. Woden and the gods do live; they are quite real. Sometimes terrifyingly so. Real heathenry is no path for the idle curiosity-seeker, or game-player; not in the present, pioneering state of the art, at any rate.

To a neo-pagan, much of heathenry would seem very strange - some of it repulsively so. For instance, most heathen agree on the necessity of the beerhall-setting as the sacred gathering-place, whether held indoors or out. Most agree that the sacred drink is beer or ale, sometimes laced with certain sacramentally administered drugs - though wine is apt also to be at hand as an ordinary drink. Most agree that the lord of the gathering is responsible for the bearing of all expenses, and that a follower's first duty is loyalty not to his gods, but to his lord - and thus to his lord's god.* Most agree that the main business of such a gathering is ritual slaughter, usually of a swine, for the feast - as opposed to the usual wiccan taboo against blood sacrifice. Most regard the moon as male and the sun as female. Most agree that the seeker's path in heathenry is through witchcraft - real witchcraft, and ultimately through shamanry. And while real Witchcraft - a subject almost totally unknown amongst wiccans- is both a strenuous and an unnerving business in its own right, heathen shamanry is often a genuinely terrifying and downright dangerous supernatural world.

All in all, as opposed to most forms of neopaganry, which is often apt to be more sociable than religious, heathenry is a formidable calling, bristly in its way as an annoyed porcupine, calling for intelligent handling at best. It has to be taken on its own terms, a circumstance which undoubtedly slows its revival and acceptance somewhat in the modern world. But this is probably just as well. As matters currently stand, the only people who are at risk are the weird types now pioneering its redis-

*A notable exception is Asatru Free Assembly, a free assembly of lordless equals, supposedly, under the old Viking motto, "We have no masters."

covery. By trial and error, if nothing else, they will break safe trails in due time and create a heathenry that ordinary people can live with; the signs of this process are already apparent. And though the world does need heathenry today, for reasons which go beyond the scope of this article, we may be sure none the less, that gods which have waited this long to reawaken aren't in any hurry.

Remembering then, that the subject was "Anglo-Saxon heathenry," what was and is the authentic Anglo-Saxon heathen really like?

For one thing, he worshipped the same "ÆSIR " and "VANIR" as did the Norse (hence the name Asatru for the California group: it means "ÆSIR TROTH" [faith]) together with all the valkyries, elves, dreaded frost-giants and all the rest of that rout. And he celebrated their names and deeds in exactly the same sort of poetry, save for tribal and dialectical differences. On the other hand, there is no indication that he was self-conscious enough about it to call it anything like Asatru. The usual name for Anglo-Saxon heathenry is " þēodiſc ȝelēafa ," pronounced something like THAY-o-dish ye-LEAHva, and meaning "the belief of my people." The Anglo-Saxon word for ÆSIR is ōſa , pronounced AY-suh, but it occurs but rarely in the remaining literature. Mostly all that the Anglo-Saxon corpus offers (it having all been written down later by monks) is tantalizing hints and inferences. Many a mystery of it is cleared up by comparison with the Norse materials. A scattering of ancient charms and magic words and such remain; about enough to construct a workable ceremony out of for ritual purposes and not much more. But the damage there is less than it might be, for it is clear that Teutonic heathen were but little interested in ritual and didn't stand on ceremony or expect their divinities to do so. What is more interesting is the large corpus of general lore to be culled out of a combint-through of the whole literature. In the current state of the art, it is well if an Anglo-Saxon heathen teach him-or herself, at the very least, to be literate in Anglo-Saxon; the materials involved need to be read first hand. Scholarly translations vary considerably in quality and focus.

Moreover, it is usual to address the gods and goddesses in Anglo-Saxon or some other heathenish tongue in which they would have been accustomed to be addressed. I have found this practice to be particularly efficacious - and it is obvious that as heathenry grows it will at first need a well-qualified priest-class, to perform such offices for people. On the other hand, Woden certainly does understand modern English. I knew not a word of Anglo-Saxon the first time I met him. Needless to say, I know Anglo-Saxon now. I taught it to myself so as to be able to talk to my god without sounding quite so like a foreigner or a Christian or something. Others soon followed the trail that I blazed, showing that the feat is far from impossible. And a ceremony conducted in Anglo-Saxon is an impressive business indeed, even without the trappings. The old prayers are quite beautiful still. Anglo-Saxon itself seems to me an unlovely language, but it is a supremely poetic, elegant and evocative one, and many is the person who has told me that they find the effect of hearing it spoken fluently to be "hypnotic," "electric," or some similar subjectivism.

Of course it is usual for heathen, considering the paucity of their remaining materials, to raid one another's literary corpi fairly ecumenically for poems, prayers and such, and it is common to hear heathen eremonial conducted in an assortment of extinct Teutonic tongues. The novice might well be appalled to think that he might be expected to master not one "foreign" language, but several. This is a situation which is sure to be remedied in future, however. At the present time, it is quite common to see serious heathen of different traditions doing business in a form of "Church-Latin" - in this case the Primitive Germanic of Woden's own time, which was common ancestor to all their tongues, as Woden was father to them all. Woden, after all, is thought to have walked the earth, a century or so before Jesus, and ruled, with his family, as a Common-Germanic king - in other words, Woden was a Jesus-type god incarnate. His career was an interesting one, of which I gave a synopsis in FATE magazine, September, 1983. It was a few centuries later, then, that some descendants of his, the Anglo-Saxons, crossed the channel and began to create England, bringing his religion with them.

How, then, did that religion fare on insular soil?

Grimm's "Teutonic Mythology" is an excellent source on that subject, and there is much to be learned, too, from Cockayne's "Leechdoms, Wortcunning and Starcraft of the Early English People," but a more accessible book might be Brian Branston's "The Lost Gods of England." In any case, much more has to be surmised than can

be known with anything like scholarly certainty. Four hundred fifty C.I. is the usual date fot the first serious Anglo-Saxon incursions into what was then a Christian island. Another hundred-fifty years was spent in the leisurely conquest of the whole place, and, of course, the Anglo-Saxons extended their heathenry everywhere they went. Interestingly, however, we now find no evidence of any great heathen centers or temples in England such as were to be found on the continent. By 600C.I. it seems hardly possible, now, to say that a regular and healthy heathen religious life had managed to strike any deep roots into English soil; and by then, the Anglo-Saxons, or English, had begun to attract the interest of Rome. The local Kelts had refused to attempt the conversion of the English, so Rome took a hand, sending Augustine at the head of a mission to England. Thus began a period of another hundred fifty years or so during which Christianity slowly spread through one English kingdom after another, until the whole island was converted. Rome's object was political; it was trying to gain ascendancy over the then very strong Irish church and also gain its first foothold amongst the obstinately heathen Germanies. The pope was successful on both counts. There is a good chance that, had it not been for England's conversion, the southerly countries the English then converted in their own turn would still be heathenish today.

Once converted, the English (much to our loss) did what they could to eradicate their heathen past. Only a scattering of lore has survived that process. But what it all comes down to is this, then; the Anglo-Saxons ought not to be thought of as having made any really significant contribution to the heathenry they brought across the channel with them. To call oneself an "Anglo-Saxon" heathen is hardly more than to say that one is a pan-Teutonic heathen who prefers his heathenry served up on English china, so to speak. The relatively sudden and early conversion of the English serves to shut the door in the face of any hope of an ethnically unique edifice of authentic insular heathenry to which a modern English heathen may simply revert. And yet, on the other hand, the door is opened at the same time to a deeper and perhaps more significant past - going back across the channel to the heathnry of the low countries, of Scandinavia, and ultimately of the original Aryan ancestral faith. In all of this, one is talking about a heritage so vast and cosmic that by comparison a religious corpus such as the Bible pales to relative insignificance.

The drawback here is that most of this ancestral faith is so tremendously ancient and forgotten. Today, most of the knowledge of it is to be found in fat, unreadable volumes, wherein a bare trickle of text is apt to be seen flowing through arid acres of footnotes and scholarly impedimentia, written by experts and mostly read by each other. As the gods reawaken, this is all sure to be brought back to life, but probably not overnight nor without a struggle. When you combine such difficulties as these with the perils inherent in such pursuits as shamanry, one might well wonder why anyone could think the whole game worth the candle.

The answer isn't actually any simpler than the question. Still, some aspects ought, at least, to be noted in passing. One aspect is that real religious truth - something the modern world has so largely given up on - could well be suddenly brought within mankind's grasp. Who would say that the possibility of a breakthrough as revolutionary in human experience as that would not be worth a certain amount of strain and pain? And on the coat-tails of that could come nothing less than the solving of most of the world's problems. One may think pretty big when the stakes are as high as that! But other and lesser cosmic games are also there to be played. I, for one, can vouch for the fact that the honest pursuit of Woden's religion is tremendously rewarding, even while the rather formidable difficulties of it are still being overcome - which takes time, of course. For instance, when the seeker manages, somehow, to encounter Woden (as, in my own case, by a theophantic experience), the first thing the god does is give a gift - any gift the seeker might want, and most likely it will be free of any obligation. Woden is a terrifying figure to encounter, but on the other had he is full of love for his children and is very proud of his wealth and generosity - as he put it to me, giving gifts is <u>his</u> religion - and does <u>not</u> seem to see any particular virtue in poverty or want. How many religions can make that claim? Woden was the original of Santa Claus, and is not slow, Virginia, to impress that fact on all who happen to encounter him. The catch, of course, is that he is also discriminating, and detests "unworthiness" in a man or woman. His religion is a strenuous one, primarily cut out for heroes and valkerie-types. Those of the blood who are, perhaps, not as worthy or as good as they should be would be better off to seek the similarly fruitful but less ethically and morally demanding worship of Thor - or, in Anglo-Saxon, Thunor. Woden-worship is mainly for aristocrats. In fact, there are many "cults" of Anglo-Saxon and Teutonic heathenry; about as many

Cont'd Pg. 86

WHAT IS THE RUNESTONE?

THE RUNESTONE is the official publication of the Asatru Free Assembly, dedicated to the native Northern European faith known as Odinism, or Asatru.

Published four times a year, this unique periodical has promoted the religion, values, and culture of the Northern European soul since 1972. In a typical issue you'll find articles dealing with the ancient way of the Northlands -- our gods, goddesses, religious practices, our ancestral values and how they can be lived in the world today. You'll find poems, letters from the readers, news of AFA events around the country, and much more.

Typical articles have included subjects as diverse as Viking sagas, runes, Mother Earth as a goddess, the rignt to bear arms, the religious implications of heredity, and the role of women in our movement.

A subscription to THE RUNESTONE costs seven dollars a year, or nine dollars for overseas airmail. We've attached an order blank for your convenience, and we hope you'll take this opportunity to subscribe to one of the most significant little magazines around. THE RUNESTONE is as steeped in tradition as a Viking burial mound, and as forward-looking as the latest speculations on space colonies.

THE RUNESTONE is an invitation to adventure for all who love our heritage and wish to see it preserved. Join us!

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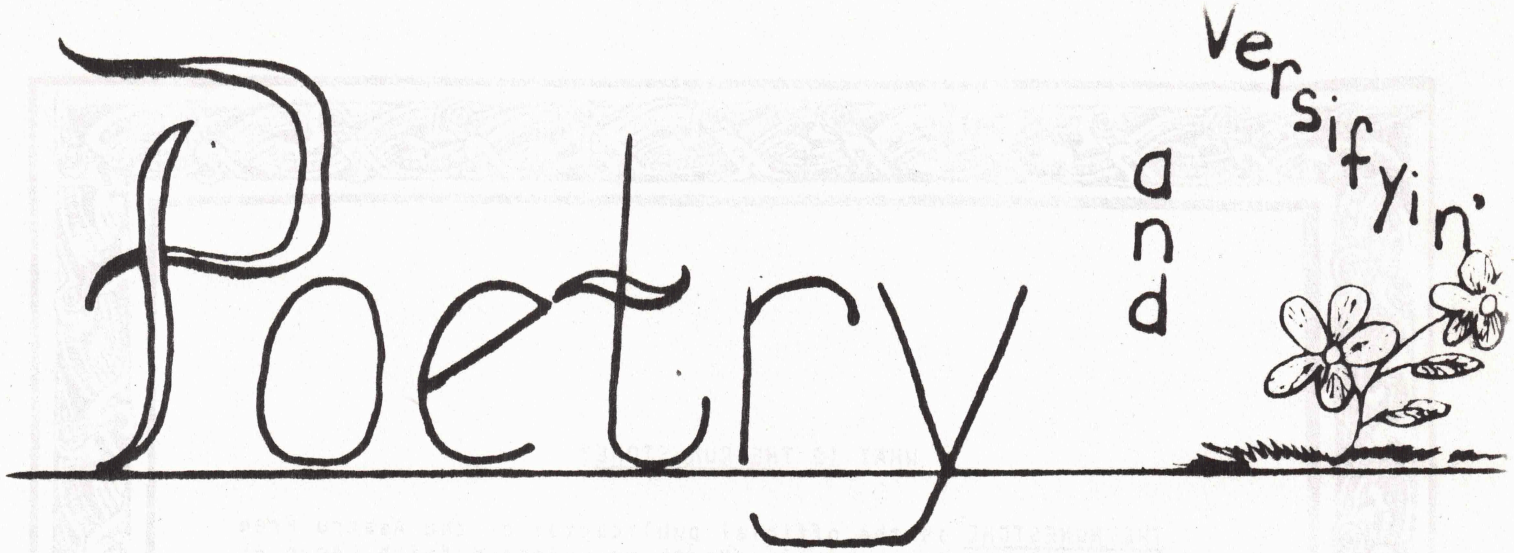

John Phillips Palmer

The Soul That Never Can Forget

Though my body is formed of Yankee clay
My soul is still of Ireland
Of green and bleeding Ireland
And remembers the ties of yesterday
Calling me back to Ireland.

It remembers the elves that used to dance
On moonlit nights in Ireland
On the tower stairs in Ireland
And the sidhe that gave it a merry glance
Calling me back to Ireland.

It remembers the swans that used to sing
On the lakes nearby in Ireland
On the emerald lakes in Ireland
And the poet's walk where they took their wing
Calling me back to Ireland.

It remembers the nights when the fiddlers would play
Their merry tunes in Ireland
Their sporting reels in Ireland
And the people who danced to the dawn of day
Calling me back to Ireland.

It remembers the Sunday chapel bells
That rang so loud in Ireland
So green and orange in Ireland
And the hills that echoed back their knells
Calling me back to Ireland.

It remembers the war for liberty
The war that tore my Ireland
The war half won in Ireland
And the people there who died for me
Calling me back to Ireland.

But most of all it remembers the bride
For she was all of Ireland
Of fey and friendly Ireland
With the Irish wit and the Irish pride
Calling me back to Ireland.

John Phillips Palmer

Guest Poet

At this time of year we receive and print poems by many poets, for it is the time of Belteine fires, the time when poetry and stories, geneologies and warrior deeds were recited by the festal fires of the Celts. This year we are pleased to have a number of aspiring poets and some advanced poets as well. We hope you will enjoy the section.

By Connal:

The Great God, Pan

Who hears the song of the great god, Pan?
Down by the river, trampling through the wilds,
Playing melodiously upon his pipes of reed
Surrendering to mortals but an occasional smile.....

Who yet dances to his lonely tune,
Fearing naught but truth itself, the highest Lord of all?
Dancing in the moonlight by the dread Stygian shore,
Answering his great and ancient call?

For, though some have said he's long since dead,
Those whose souls hold sacred that ancient, forbidden lore
Of some forgotten path which leads, even now, to holiness,
Still preserve his lovely song, forevermore.

Lonely, today, is the great god, Pan,
Since the child from Bethlehem stole his honoured throne...
And those of us who keep his song alive within our hearts
Shall know his love, as he now knows our own.

A Meditation

Often has this seeker pondered,
As he looked up to the skies...
What one man must do to find
Where true justice lies...
Be it in the mighty hands
Of our great Creator, all?
Or must men look to their own hearts
To judge themselves, or fall?
My life has truly been a test,
My death shall set me free...
Yea, before I go, I pray
I've been a help to thee.
Look, now, on my trifled life,
Can you, then, see the joy?
Or do you view the solemn gloom,
Which, often, has annoyed?
Learn a lesson from this man
Stranger, they say, than most...
Seek not justice in mere men,
But look to your own soul.
For, no man who deems himself
A judge o're others here,
Is neither right, nor true, nor filled
With honour, but with fear.
Heed thee well these words I speak,
Condemn not any man...
For, in the end, the harshest fate
Will come by one's own hand.

Nila!

Breathlessly we wait,
For spring to come again.
Tho' it seems forever,
As winter slowly ends.

Eagerly we watch for
The first buds to appear.
To signal the beginning,
That spring is really here.

Once more thy wonders
Burst upon our senses
Surrounding us with
The timelessness of
Thy ever bountiful splendor.

I know I am aging,
Yet I feel ageless.
My time is short,
Yet I have eternity.

There is so much
To learn of life,
Yet I feel that
I know so much.

I watch man's
Eternal struggle:
I am part of it,
Yet I stand alone.

I am so young,
Yet I feel so old.
As if time eternal
Is locked within my soul.

The time has come,
For all to hear.
Nature's call,
Spring is here.

Rise, all men,
And be reborn,
As night gives way
To rising morn.

Rejoice in this,
The time of birth
Has once again
Returned to earth.

Tho' the chill of winter
Surrounds our very souls,
We look with hope
At each new day that dawns.

For we know that
The time will come
When flowers bloom again,
And birds will sing their songs.

For we know
That She is there,
Tho' we cannot
See her face.

'Neath its blanket
Of white winter's snow,
In gentle, quiet,
Peaceful repose.

She is sleeping silently,
Biding her time
Until she can spring forth
In all her splendor once more.

Spring has come again,
The mystery of life begins,
Mother Earth reborn.

As each new leaf unfolds,
each new flower appears.
Behold the miracle of life.

Oh, Mother Nature
We see thy beauty
Unfold as each day goes by.

The fount of life renewed
As we watch in awe,
You bring forth new life.

People, hear me!
The time has come,
For all to now rejoice.

Mother Earth
With love abounds.
This is the time of rebirth.

Hark, ye men,
And hasten near
To celebrate, spring is here. ●

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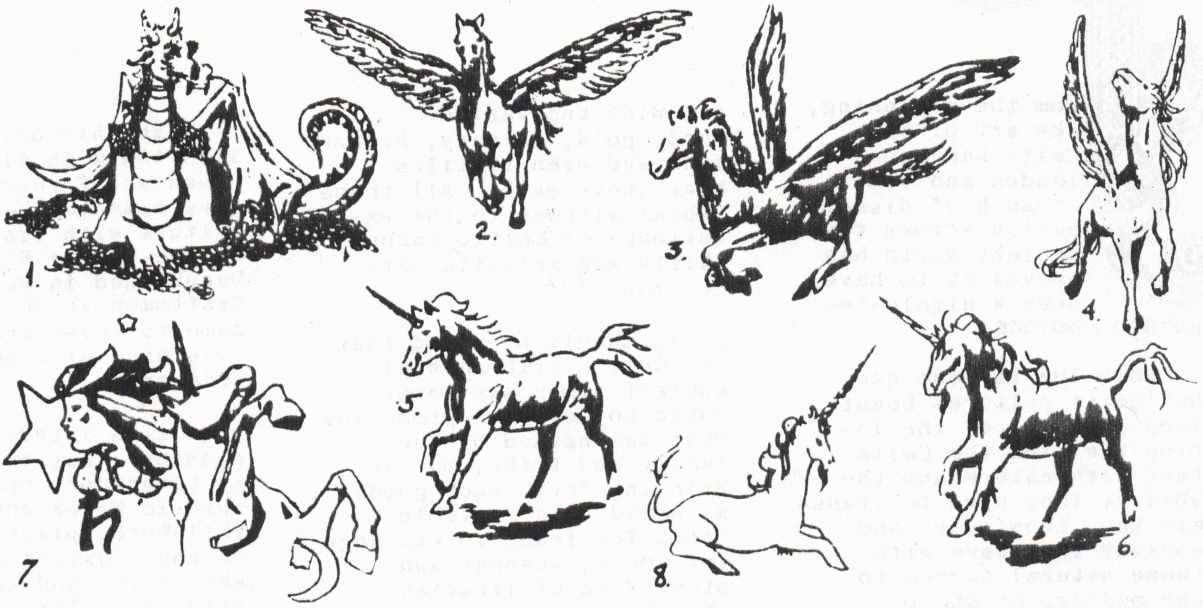

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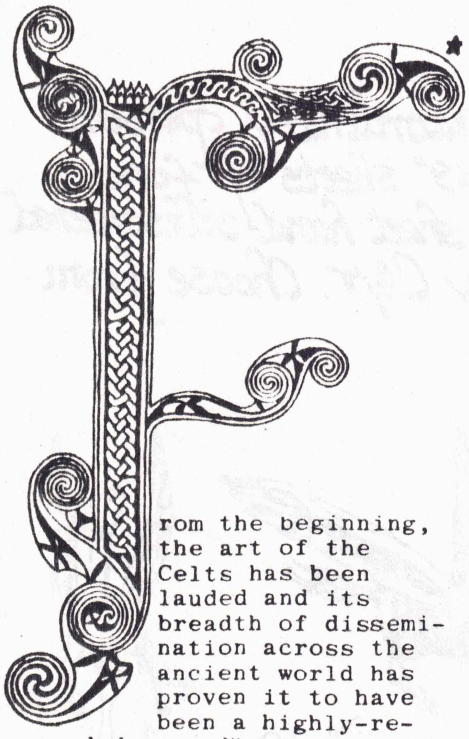
The Celts

Their Art



rom the beginning, the art of the Celts has been lauded and its breadth of dissemination across the ancient world has proven it to have been a highly-regarded commodity.

Both the La Tène and Hallstatt cultures boast many examples of the incredible link the Celts have with nature and the ability they have to transmit the knowledge and empathy they have with those natural forces to the mediums of stone, bronze, gold and paint.

The calligraphy of the monks in later times, especially of those involved in writing gospels and such manuscripts as the Book of Kells is almost beyond what man would take the time to do in the world of today.

"It was perhaps the very diversity of their environment and material resources, together with their lively disposition, and the elasticity of their social structure within the free grades, that brought to the Celts a standard of achievement in arts and crafts unparalleled amongst the inhabitants of trans-Alpine Europe -."[1]

The range of materials employed by the Celts in their artistic endeavors was wide and varied. Wood, gold, pottery, bronze, iron and even textiles bear their mark. All these "-bear witness to the excellence of Celtic manual skills and artistic perception."[1]

It should be noted that the Celtic tribesman of ancient times was interested not only in producing what was needed by the family and tribe, but in bringing forth such goods as would be acceptable items for trade to exchange for tools, weapons and other less utilitarian objects as would augment their own possessions.

Iron, easy to work and in plentiful abundance in the Celtic world, provided much of the material in which Celtic saleable items were produced. Of course, they also made wool, cured hides and sold farm produce, but as more and more Celtic sites are uncovered by archeologists, it is the works of art which prove to be the most outstanding facet of Celtic trade.

Greek, Roman and Etruscan grave sites show Celtic art to have been of great value to those from the Atlantic seaboard to the shores of the eastern Mediterranean. Superb metal workings appear in many gravesites known to have been those of kings of the ancient world, and are traceable to the Celts.

by DEA

Elaborate drinking sets imported with wines from Greek and Etruscan sources gave rise to the La Tène culture with its center on the Middle Rhine, Upper Danube and in Burgundy. Craftsmen as well as goods came to these areas and this precipitated the La Tène era.

"It is interesting to consider that the Celts in Languedoc, open as they were to Greek and Etruscan influence, played no part in the creation of the new art style, and the explanation must largely lie in the fact that their rulers did not share in that tradition of heroic glorification, on the battlefield and in the feasting hall, which was at home amongst the waggon- and chariot-burying dynasties, which found its ultimate literary memorial in Ireland."[1]

Although the Celts did get their inspiration for the art of this great period in Celtic history from the Greeks and Etruscans, it was left to the Celts to refine that art and to being to it the Celtic penchant for never creating something without meaning.

*Capital "F" from The Book of Durrow

When the Celt began a piece of art it was with time and the principles of the birth of a child in mind. Each and every turn in a graceful vase, every stroke of the tool in the wood or metal had to have some significance or the Celt would not consider its presence necessary.

Detail was essential and the more detail (without, of course, becoming overdone) present in the work of art, the more valuable it became.

Among the Picts, the greatest work was done in the field of firing enamel colors on metal ornaments for warriors.[2]

This firing of enamel was carried to the trappings of the horses and to the chariots in which the warrior rode.

The Picts, who lived in northern Briton, were given the name by the Romans, and it signified their fondness for colors. It was a custom among the Picts to achieve unhampered movement by fighting naked, having painted their bodies in symbols, charms and patterns of the tribe.

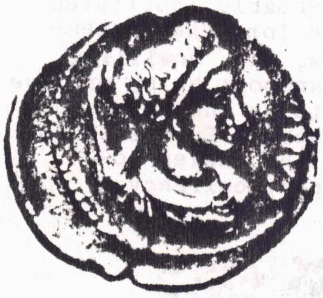
At the down-trend in La Tène art, a new form came into vogue. Coinage became popular as an art form and its popularity lasted in Britain until the Claudian conquest, and in Gaul until the time of Julius Caesar.

Gold coins, the inspiration for which probably came west with the staters of Alexander III, and silver coins miming the Greek coins of the same metal, were the two main types. Stylized heads, animals, chariots, and mythological symbols all characterized the Celtic form. In later examples some inscriptions are to be found, but these are usually confined to abbreviations of common Celtic names.

Europe mainly used gold for its currency in the west and silver in the east. Mostly reserved for foreign trade, these coins were usually used by those tribes who regularly traded with peoples outside the Celtic world.[2] Among the Celts themselves, they used the system of barter. The use of coins in foreign trade was probably instituted by the foreigners themselves, who, unwilling to transport bulky or live objects in their return trip across Europe, prefered the easier-to-transport currency.

The Cerne Abbas Giant from Dorsett's chalk hills

a.



b.

c.

a. Tetradrachm from Aetolia.
b. Denarius A.U. 69-70
c. Denarius B.C. 118.

The adoption of one coin or another, as in all art forms, depended upon the preference of the tribe for the motif, and whether it fit their idea of symbols ap plicable to their own tribe.

Severed limbs as regards animals on the coins were common, as were chariot wheels spinning by on their own.

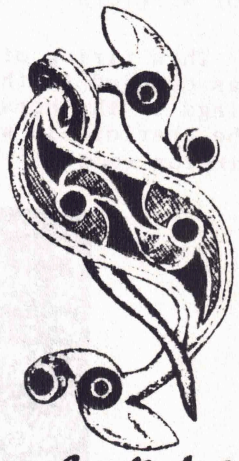
"The magnificent bronze mirrors, made in Britain from the late first century B.C. on, are another medium for some of the finest and most intricate examples of Celtic artistry." (These status symbols indicated the degree of wealth possessed by the owner) "Some of the finest examples, such as those from Desborough and Birdlip, show a marvellous precision of workmanship that, like the later Celtic illuminated manuscripts, is almost impossible to comprehend."[2]

Black and grey Belgique vessels are also examples of later Celtic art. Two types of wheel-made pottery dominate. These were the footed bowl, or *tazza*, which stems from a metalwork prototype, and the pedestal urn, often used as a cremation urn.

The Picts were not the only ones who worked in enamel. The Belgique artists had come a long way from the Roman days when most enamelwork was done in red. Great users of glass, the Celts found their enamel arts combined with the use of glass to produce beautiful adornments and bridles. Spots of blue or yellow, when added, never proved very satisfactory, however.

There is a theory that the reason for the outlandishness of the figures in Celtic art is that it came, esentially and originally from the east, where custom dictated that no man should attempt to reproduce the works of God or the gods. All the works of the Celts in the line of animals and, in early times, of men, are possessed of a stamp of beastiality. In the manuscripts where Celtic zoomorphics abound there are countless examples of this art which is now making a comeback among artists of the 20th century who are willing to learn the art in the only way possible: copy work.

George Bain, in his expertly executed book, Celtic Art, prefaces his work with some thoughts on, and reasons why, the lack of text throughout



From Carlisle in Cumberland comes this dragonesque fibula enamelled in two shades of blue.

the volume. "During the whole of his Art student period the study of Celtic Art was distasteful to most Art students, for no instructions could be given. The only way was to attempt to copy an example, so that by comparison no 'mistakes' could be found by the teacher, whose knowledge of the subject was merely that of ability to classify it with other Arts by general appearances. Original designs were con-

Celtic Knotwork

sidered impossible and were rarely attempted. Adaptations by copying was the only use."

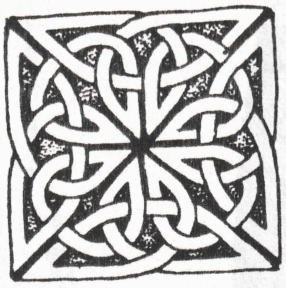
Celtic interlacing knotwork and the Celtic continuous line are symbolic of the Celtic belief in and representation of "eternity." "Leonardo da Vinci'a 'Concatenation,' Albrecht Dürer's 'Sechs Knoten,' and Michelangelo's pathway or labyrinth in the quadrangle of the Capitol, Rome, as it was in 1569 are shown in the section of modern and ancient application of Celtic Art."[3]

In most cases, it is necessary, when embarking upon a project with its roots in Celtic art, to be able to envision the final product before beginning to execute the piece. This, an art in itself, is believed, by George Bain, to have gone far beyond what we would be able to accomplish in the world of today. It seems to involve a deeper sense of concentration that modern man is disposed to exert, at least in general.

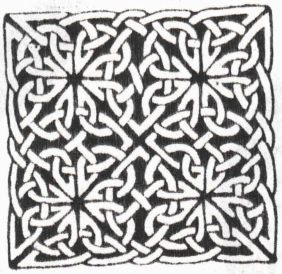
The Picts, or Cruithne, owed much of the perfection in their art to the uses of mathematical formulae in its construction. It is in parts of Britain and Ireland where the Cruithne once dwelt, that the most elegant and perfectly accomplished forms and pieces of Celtic art are to be found.

Knotwork, one of the most definitive Celtic art forms is found throughout Celtic lands on stone, metal, and in most of the Celtic works of art and even in and on functional items. These knotwork designs appear in circular, square and rectangular spaces, and are even sometimes (when used for corners) triangular.

It is obvious, as in the example below, that geometry plays an important part in the process Such directions, or explanations of construction



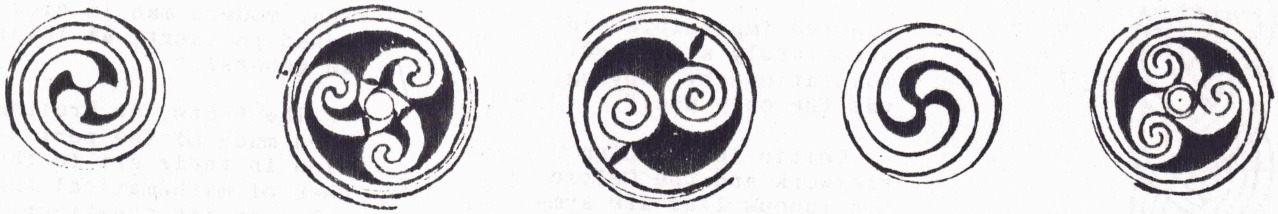
Knotwork from the Ulster Stone



From the Ulster Stone

From the Strathmartin Stone

Beard-Pullers from The Book of Kells

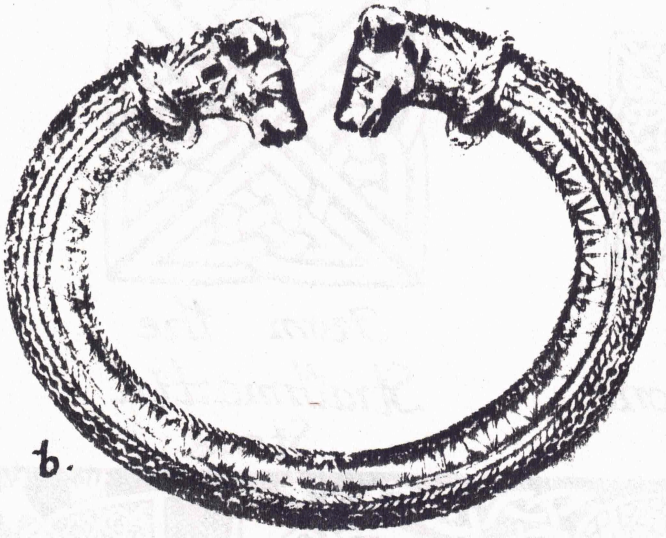


Pictish Spirals

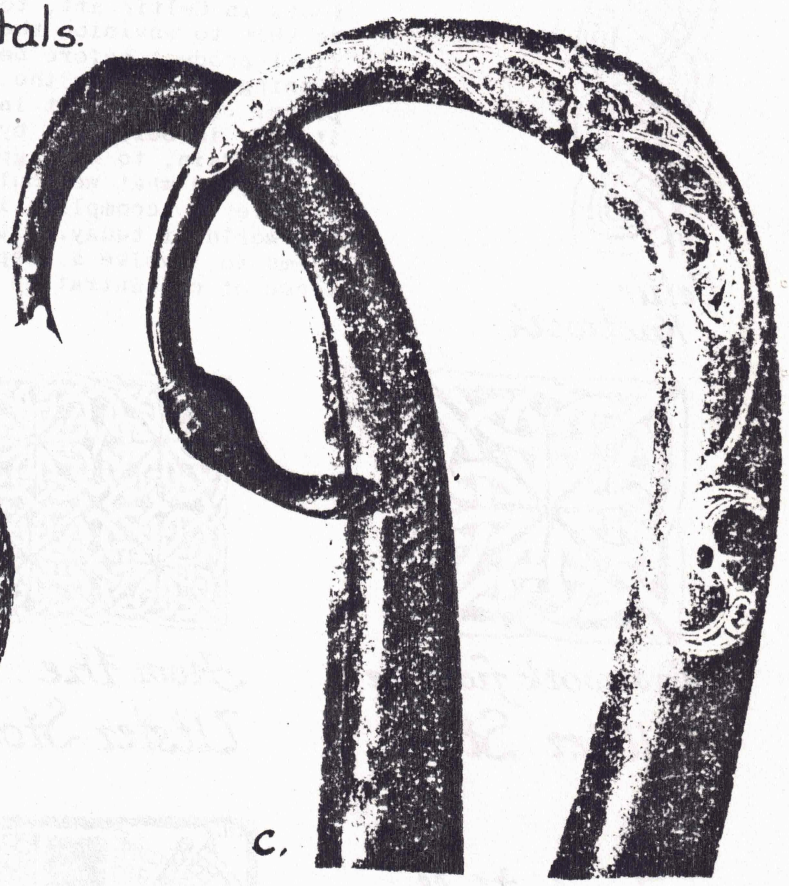
The Gaelic Alphabet

A b c d e f g h i j k l m n o p q r s t u v w x y z. "R" & S are the only letters with separate capitals.

a.



b.



c.

b.
Detail of Bull's Head from torc. Silver torc measuring 25 cm. From Trichtinger, So. Germany.

c.
Engraved bronze terminals of a 3rd century B.C. drinking horn.

methods as appear in the Bain book also make it obvious that a knowledge of mathematics was required in order to do the work. An example of these statements is found on page 30, where Mr. Bain states, "An even multiple of three spaces will make two lines. An odd multiple of three spaces will make one line."

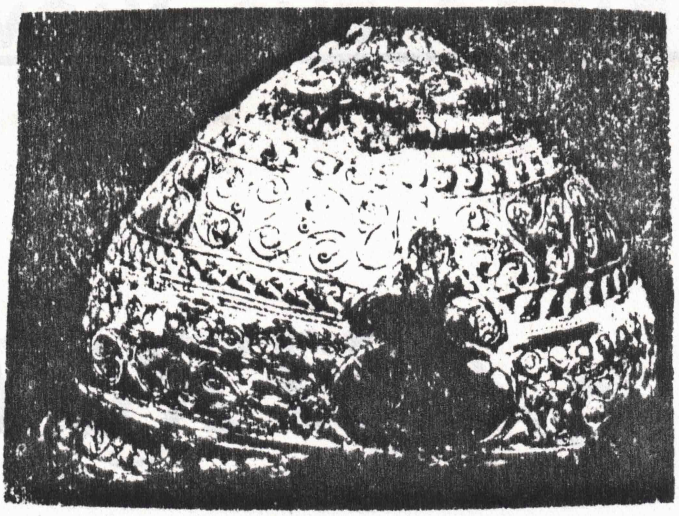
Circles, in the knotworking, must be divided into anywhere from 2 to 24 equal parts and the continuity of the finished product is an expression of the knowledge of geometric form inherent in the artists.

Knotwork ranges from extremely simplistic borders to unbelievably complicated designs employed in the zoomorphis and ruberics. The interaction of several knotwork designs is often used as book plates, and adjuncts to calligraphic charts.

The calligraphy of the Celts is a declaration of the Celtic economy of movement. Their insistance upon beauty in every utilitarian object bespeaks the love of beauty inherent in their very lives. Examples of the alphabet in Celtic form are given elsewhere in the article.

"Zoomorphic ornaments are those based upon the forms of animals, birds and reptiles. Anthropomorphic ornaments are those based upon the forms of the human body. They make an early appearance in the Art of Bronze-age Gaulish, La Tène, and other European forms of Celtic Art."[3]

Most often the leg-joints and rib-forms are tied into the ornamental spiral designs. Another source of this type of work is the metal work of the culture of the City of Ur during the period 5000 B.C. to 3000 B.C. Although it may be said that the zoomorphics do not seem to reflect the true nature of the animal or



Bronze, iron & gold helmet, late 4th cen. BC. ~ France

Greek cup, Celtic (gold) appliqué, 5th cen, So. Germany

man, the intention of the artist is to represent the strength, the fury, the movement or the emotion of the being or form, rather than imitating the visual impression.

Lacertine or reptile ornaments find their origin in the serpent worship of the Celts, and spirals and maze motifs are found in salt deposits in many Celtic areas, sculptured into the land as a reminder that the Celts were well aware of such important energy flows as ley lines.

Pairs of animals and reptiles, fish and birds, give a glimpse of the Celtic involvement with the legends of the flood far before the coming of Patrick and, indeed, before the coming of the Jesus figure into the world. These figures, with entwined limbs and necks are also to be found in Ceylon within the structure of their modern native art.

More than a forerunner of the leg-puller, the beard-pullers of Celtic design still elude the experts as to their meaning.

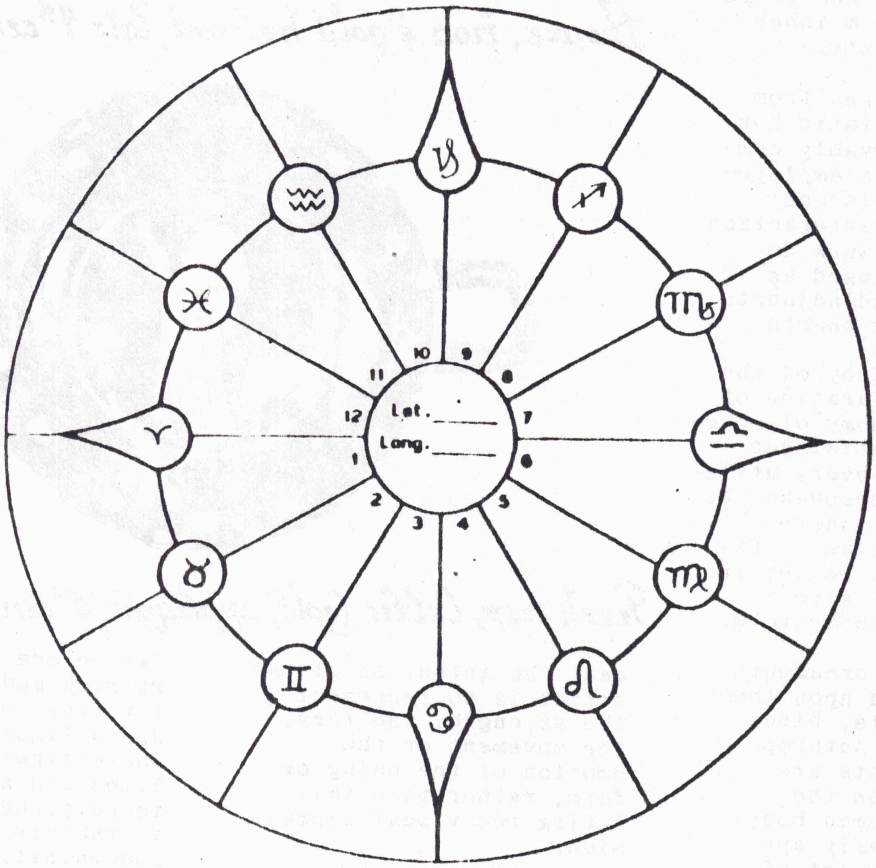
The Celtic knowledge of the actual use of these designs is plain in the flying buttresses of the later Gothic architecture of the Notre Dame Cathedrals in France. The "singing" sculpture of stone and wood brings a mystical significance to

Cont'd Pg. 86

A Bird's Eye View Of Part II

ASTROLOGY

by Aine



III. The Planets

"The concern of Astrology is less with the stars than with the moving bodies of the solar system. The angular relationships of the planets as seen from Earth are of paramount importance in any astrological assesment of human character, hence the necessity of understanding the precise nature of the heavenly scheme." (1)

Without the planets in the solar system, there would be no astrology. An astrological sign can only endow you with certain personality traits when you have a planet or planets within that sign on your birth chart.

Long ages ago, when men were first looking up into the sky, they noticed that not all of the stars were the same. " Most of them- the 'fixed' stars- appeared vastly more stable and predictable than other natural phenomena. But a small minority seemed disturbingly wayward. These were the planets... Sometimes they appeared to go forward, sometimes to go back, sometimes to stand still" (2) It was soon noticed that the planets, like the sun, stayed along the belt of stars known as the zodiac. In fact, almost all the planets orbit the Sun within 3 degrees of the plane of Earth's orbit. The exceptions are Mercury, with an orbital tilt of 7 degrees, and Pluto, which has a tilt of 17 degrees. (3)

As all the planets remain pretty much in the plane of the ecliptic, every planet is always "within" one of the astrological constellations when seen from the Earth. When a planet is in the area of the sky occupied by the stars of a sign, the planet is said to be "in" that sign. An astrologer must locate the position of each planet and identify which sign each is in order to draw worthwhile conclusions from a chart. "It is in fact the positions and movements of the planets along the ecliptic as seen from Earth which govern astrological interpretation and prediction." (4)

Determining the positions of the planets in a chart is one of the first mathematical tasks an astrologer must undertake. This is where that oft-mentioned tool, the ephemeris, comes into use. An ephemeris gives daily listings of the positions of each planet, usually for either noon or midnight Greenwich time. The astrologer must interpolate to find out where each planet was at the time when the subject was born. "In astrology the moment of birth is taken as the decisive time in the subject's life and the degree calculations which appear on the birth chart record exactly how the planets appeared in the heavens at that moment." (5)

Astrologically speaking, there are ten planets; the eight in our solar system other than Earth, plus the Sun and the Moon. Of course, the Moon is actually a satellite of Earth's, and the Sun is actually a star; but they are called planets for convenience, as their action upon a person's personality is like that of the other eight. Like the signs, each planet has positive and negative traits associated with it. It is the combination of the characteristics of the planet with those of the sign that it is in that lends individuality to each placement.

The placement of the Sun in a chart is seen by many to be the single most important factor affecting the personality. I have mentioned the term Sun-sign before, and said that it is the placement people think of as their "sign". If your Sun-sign is Aquarius, it means that at the time of your birth, the Sun was in the constellation of Aquarius as seen from Earth. However, six of the other nine planets may have all been in Virgo when you were born, which would explain why you felt and acted more like Virgoan than an Aquarian.

What follows is a brief description of each of the ten planets, seen astrologically.

The Sun is seen as the key life-giving force in the solar system. Without it's warmth and energy, life as we know it would not exist on Earth. It is for this reason that the Sun is considered to have a greater astrological significance than any other planet. The Sun, which is considered the ruler of the heavens, is also associated with rulers on Earth. The fortunes of many kingdoms were seen as inextricably intertwined with the actions of the Sun upon the Earth- which makes sense, as without the proper amount of heat and light crops would not grow and the kingdoms people would not be fed. The Sun is considered to be the masculine effect in a chart; in other words a person will display those traits which are seen as traditionally masculine in a manner dictated by the sign in which the Sun is placed in the birth chart. Both the positive and negative solar traits are those assiciated with rulership; these are creativity, generosity, and magnanimity, as well as arrogance, extravagance, and condescension, to name a few.

The Moon, with it's 28 day cycle of waxing and waning, has long been considered to rule those things seen as traditionally feminine. This is also true for it's astrological interpretation. How a person expresses their feminine traits depends upon the location of the Moon at birth. Positive lunar traits include patience, tenacity, and sensitivity, whereas negative ones are such things as moodiness, unreliability, and gullibility.

At this point it must be noted that as everyone, both man and woman, has both the Sun and the Moon in their chart, so does every person have traits of each gender. This is part of the balance in nature, and is also one of the lessons in astrology. In order to more fully understand the self, each person must learn to accept and work with both the male and female energies within.

The first of the true planets in the astrological order is Mercury. In Roman myth, the god Mercury was messenger to the gods, and, like its namesake, the planet is associated with communication. Positive traits are the urge to learn and teach, ability to reason and debate well, and perception. Negative traits are inconstancy, arguementativeness, and cynicism.

Venus was the goddess of love and beauty, so it should not be surprising that this planet is associated with harmony and love. When people want to know about their love lives they study Venus, but Venus is likely to tell them more about their friendships than their romantic encounters! Positive traits are kindness, tact, and adaptivity; negative traits are laziness, indecisiveness, and carelessness.

Mars was traditionally the god of war, but the planet rules aggression and passion of all kinds, not just violence. A well-placed Mars is supposed to make one a good lover sexually, but can also give one an explosive temper. Positive traits are decisiveness, strong leadership abilities, and a willingness to defend the weak, while negative traits are brutality, selfishness, and rudeness.

The largest planet in our solar system is Jupiter, and those with a prominent Jupiterian influence in their chart will often be large also. Another name for Jupiter is Jove, and indeed, joviality is one of the positive traits of this sign. Others are optimism, generosity, and loyalty while some of the negative traits are wastefulness, self-indulgence, and conceit.

In ancient times, Saturn was thought to be the outermost of the planets; therefore, it set the limits of the solar system. Today, although it is now known that there are three more planets beyond Saturn, it is still associated with limitation because of its rings, which symbolize bonds. Many astrologers feel that limitation is itself a negative concept, and therefore that there are no positive Saturnian associations; but others disagree, and list as positive traits such things as practicality, caution, patience and thrift. Negative traits are meaness, selfishness, and narrowmindedness.

The three other planets in the solar system, Uranus, Neptune and Pluto, move very slowly when compared to the motion of Earth. It takes several years for each of these planets to move along the ecliptic from one sign to the next; for this reason they are thought of as having more influence on entire generations than on individuals. Traits associated with Uranus are kindness, inventiveness, and eccentricity. Neptunian traits are idealism, imagination, and carelessness; while business acumen, analytical ability, and

underhandedness are all traits of Pluto.

Throughout these descriptions I have mentioned the concept of planets being well-positioned or well-favored in a chart; they can, of course, also be poorly placed. A good placement for a planet is in a signwhose characteristics complement those of the planet. For example, if you combine the versatility of Gemini with the communicative traits of Mercury, you have a person with a flair for speechwriting. On the other hand, if aggressive Mars is placed within the placid, immovable sign of Taurus, Martian energy will not be evident very often in that persons chart- and then only when it is funneled through Taurean stubborness. This looking at the personality traits produced by the different combinations of planets and signs is the beginning of astrological interpretation. For an in-depth look at this, consult an astrology text.

Planets can also be affected by each other. It is not only important what sign each is in, it also matters where they are in relation to each other. These planetary interrelationships are called aspects. "Planets are in aspect when there are certain specific angular distances between them as they are placed along the ecliptic."(6) The aspects considered most important in a chart are squares and trines. A square is formed when two planets are 90 degrees apart, forming the side of a square. This aspect is generally thought to be negative, meaning that the traits of the two planets involved are brought into conflict with each other. When two planets are 120 degrees apart, they are in trine, this is seen as a good aspect, meaning that the traits of the planets combine harmoniously. There are many other types of aspects, and it is important for an astrologer to study these thoroughly in order to make a good interpretation of a chart.

IV. The Houses

The Earth not only orbits the Sun along the ecliptic, but the equator rotates along it daily, as well. A single point on the equator will pass under all twelve zodiacal constellations twice during one day's rotation. At any one time, there will be six signs "over" that point on the equator, and six signs "under" that point- actually, facing the opposite side if the Earth. The houses in a birth chart are calculated according to the point on the Earth where the subject was born.

At the time of birth, there will be one sign in the process of coming over the eastern horizon, one almost directly overhead, and one in the process of setting in the west. These are known as the ascendent, the midheaven, and the descendant, respectively, and each has an effect on the chart. If a straight line were drawn directly from each horizon out to the ascendant and the descendant signs, it would cut the zodiac neatly in half, and mark the beginnings of two of the astrological houses (House one and House seven). These lines that mark the beginnings of the houses are called cusps.

"The Earth not only orbits the Sun along the ecliptic, but the equator rotates along it daily as well."

There are twelve houses in a chart. What an astrologer does is draw these imaginary lines out from the place of birth to mark the cusps of each house. If you are still having trouble with this idea, try this explanation: " Think of the ecliptic as a clock face. The signs keep moving around it like the hands, while the houses keep their places like the figures." (7) It is up to an astrologer to calculate where the numbers one through twelve will go; each house cusp is figured to the nearest degree and minute of the sign it falls in.

The sign that marks the cusp of House One, is, as has been mentioned before, the ascendent sign. This is also known as the rising sign, because it is in the process of rising over the horizon (cute, eh?). Of all the house cusps, this is the best known; this is because it has the most notable effect on the personality. Some astrologers see it like this: if your Sun-sign tells the most about the "inner you" and what you think you are like, then the ascending sign tells what kind face you show to the outside world. If you were born near sunrise, then your Sun and ascendant will be in the same sign, but this doesn't mean that your inner self will be the same as your outer personality! Other factors also must be taken into account. For example, if your Sun is at 6 degrees Aries, and your ascendant is over at 17 degrees Aries, your Sun will be in the Twelfth house, not the First, and will have a different effect on your character.

If the area of effect the First House has on your personality is to shape your outer personality, then what do the others affect? Briefly, they are as follows:

House 2: possesions and emotions. House 3: Family ties, school, the mind. House 4: Home and parents. House 5: Children, pleasures, pets. House 6: Work and health. House 7: Emotional and bussiness relationships. House 8: Inheritances, birth and death, criminal tendancies. House 9: Higher education, travel, moral ideas. House 10: Ambition, career, discipline. House 11: Friends, goals, intellectual pleasores. House 12: Seclusion, self-sacrifice, the unconscious.

If you think of the sign as the address of the house, then think of the planets as the furniture. Each planet will fall into the area defined by one house or another. "A planet (or planets) placed in a particular House on the Birth Chart affects the area of life represented by that House in a manner typical of that planet." (7) For example, if the Moon, which is associated with feminine things, falls into

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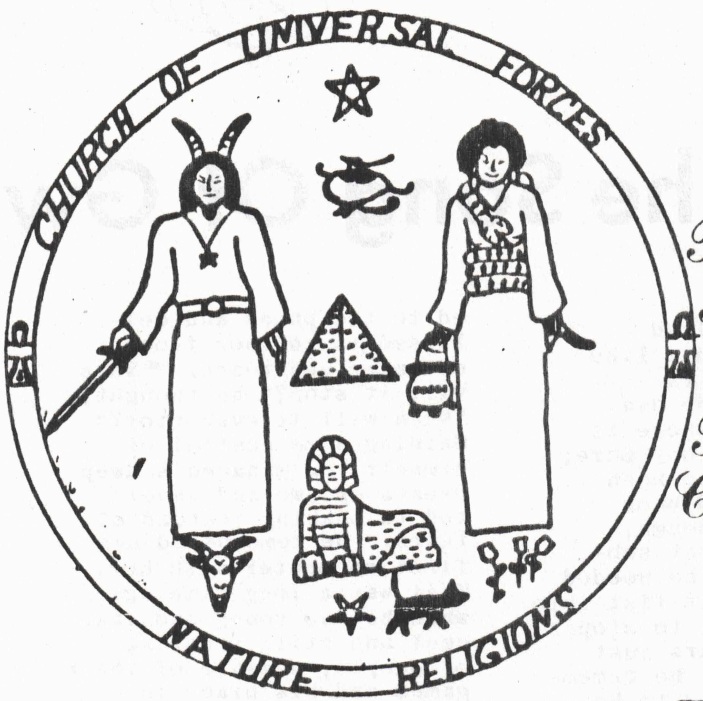

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The Song Of Gwyddion

Gwyddion

The anger welled up from within him like an uncontrolled river raging to the sea. He didn't know where it was coming from any more; after all- he had been trained! He had been trained, true enough, but where was that sublimity now when he needed it? Smashing his fist into the wall, trying to stop the flood of tears just behind his eyes, he remembered how it used to be. There was a time when he would have been able to handle this in fashion. Proud, sophisticated, controlled fashion. That which was befitting a priest of his standing. But this wasn't the first time this had happened.

How did it all get to this? There had it gone wrong? It wasn't so much what the others saw, he was still good at putting on airs, especially where others were concerned, but it was inside himself that the aching came. Deep down where he only looked when the feelings would not stop badgering him.

He looked about the small flat through tear-soaked eyes, knowing that if he called her she would know, but he had to call her, there was no choice. Trying, with what strength of soul there was left to him, to pull himself out of this anguish, he crawled to the phone and collapsed in another flood of anger and tears. "When will it stop?" he thought, "When will it ever stop?" Gaining some control of himself, he managed a deep breath or two and reverted to shaking instead of tears. He remembered his first encounter with her. That was a long time ago, when he was young and innocent and still trusting of people, unaware of their games and his place in them. It seemed to him now, in his reflection, that he was happier then. He came and went with no concern as to the welfare of others save his immediate circle of friends and those within his family to whom he spoke at all. It was one of that circle of friends who would introduce him to her and change his entire life, lock, stock and psyche! Then he had the choice to say no, but he couldn't (or wouldn't), and he felt sure that they knew that when they asked him.

"You're the only person I know who can pin this woman down. You know how you are - always digging and tearing thigs apart; well, we need that because this woman is dangerous and needs to be put in her place so she won't screw up any more people. Oh, by the way, this is Marilyn; Marilyn, Steve."

And so it began.

He had some control now and he managed to laugh in spite of himself. Still remembering that eventful first day, he seemed to calm in the recall. When he left with them, they began to "inform" him of what to expect, a small woman with much charm, who claimed to posess occult powers and believed in witchcraft. He explained to them that he did not know the first thing about witchcraft, so how could he possibly help them? The answer was that they firmly believed that by listening he could interrogate, devil's advocate, or attack this woman like he used to do in philosophical talk he had had with others. Not content with the fact that he agreed to go, they began a process of building and making the already mysterious female more awesome. Remembering how it was, he had to admit that the house in which she lived did make one think of Victorian horror novels, which he did read, but not often. When he entered, he was greeted by the most intense, blue eyes he had ever seen. Try as he might, he could not remember much more about the woman then. But during the times he wasn't staring at her in reverent awe, he recalled the room, with its bookshelf, old oak desk, chess table, chairs, all lit in the red glow of the candles burning in sconces on the wall, not necessarily in any order, but

obviously at points where one would work.

He managed a chuckle here, because what had happened was not what was conspired to happen.....not at all. He remembered how he had been very quiet, hanging on her words, and finding that many of the things she professed to feel and believe in, he, too, had felt and believed in, but not quite with the same unquestioning way she did.

That made him hang on her very words. And then there was the eye contact. Those deep blue pools of knowledge...combined with her charisma made a deadly weapon, or so it seemed at the time. Laughing again, he remembered the look on the faces of the two who had brought him there to "draw and quarter" this woman, when she asked him to try an experiment with her. They touched fingertips, after some minor preparation, and the flow of energy was incredible. Then she asked if he would like to become a student and he said, without hesitation, "Yes!!!"

If they could only have seen the expressions on their faces then! Their champion wooed to the other side by the very opposition he had come to destroy! How ironic, he thought, that all this time should pass and still, he was defeated from within. "This time, though, it is I who have torn down these walls and brought my spirit this way and to this end," he thought. And he shed another, single tear and picked up the telephone to call and do what he knew he had to do.

•

PART I

Time had passed quickly since they first met. She had taken him under her wing and promised to make something out of him, but just exactly what would depend upon how hard he was willing to work.

Already, he had sensed a change. He had read avidly, of everything she gave him and as far as he knew, he was the star. Tonight was to be something special. He was going to go through a kind of initiation with her and she assured him that there was only two others besides herself and him. It was a strange day for him, full of anticipation and excitement that mounted more and more as the time grew nearer.

She had made him fast for three days before tonight and that one singular thing of all the things he had learned, stuck with him, even to this day. The ceremony was to be at his house, which was appropriate enough as he lived in an old brick victorian which had been spared tha remodelling craze of the fifties. As you walked in the door, you were greeted by a mirror with a place for boots, umbrellas and coats, and which stood about eighteen feet high. To the left was a semi-circular staircase which led to his flat. He lived with an artist and the walls were covered with occult art.

The room where the ceremony was to take place was at the top of these stairs and was flanked by a full bath on one side, and a small wash area off the second bedroom on the other side. He had painted a nine-foot circle on the floor of his bedroom and put a five-pointed star in the middle. Around this circle he placed the candles. as he had been instructed to do, and in similar fashion, he had laid out the salt, water, incense, athames and other tools. He prepared the phonograph with the music he had come to love so much. Everything was ready.

When she arrived, he shut off the alarm to let her in. It was one of those alarms which worked by using a light beam, and was very loud when set off. So as to prevent interruption, he locked the door with the three dead bolts and reactivated the alarm. Having bathed earlier, himself, he had drawn a salt bath for her and led her to the bathroom, now aglow with candlelight.

"Oh, you remembered," she said.

"What?" he asked.

"Blue candles for peace and tranquility," she said.

"Oh, yeah," he replied.

He left her to her bath and went to meditate. He found this rather difficult, as he still did not know what was to happen.

He remembered how people who knew her only called when in trouble. Like the week before when he had stood in a circle awaiting her arrival with three others who were supposed to know more than he but for some reason could not put that knowledge to work. The circle was real enough, though, for when the others reached outside of it, they found it very cold, and he swore he saw fog.

He could have dispelled the forces at work there that night, but he hadn't been given leave to do so, and she had said to wait, so he cast a circle in his mind, that contained them all and waited for the other priests to do something. One priest had a pregnant wife there with him and he and the priest had thought that it was a spirit wanting the baby. This was later varified, and it felt good to be right.

He became aware of her presence almost immediately as she stepped into the candlelight, radiant in her simplicity. She reached out a hand and beckoned him to come closer. He did so. Their fingertips touched and as they did, so he felt the sparks fly into the air like a battery being grounded. As she led him in the dance, without say-

ing a word, he felt his energies melding with hers, flowing and following with symphonic grace and fluid motion. This is ecstasy, he thought, and he let her lead him without question, and lead him she did. She tranced him in the center and suddenly he heard. The door he had locked opened and closed. Then there were footsteps on the stairs, and he felt a presence.

"He's here," she said softly, so as not to disturb his trance, but it was already disturbed, or was it?

They sat for hours, talking of horses and dogs and relationships before they found the answers they sought - that bloodline which led back to Atlantis, Mu. Those eons spent searching for the family whose job it was to prepare new priesthoods before the end of this eon. Was it fate which brought these two into such a deep commune with each other that even in the height of a war they knew must be fought, each could count on the other, or was it some karmic thing from long ago? Only time would answer that question for him and she knew that. Even with all the pain each would suffer, she would not ease the reins, for that would make for a weak priest and she needed someone to be the seeker. Yes, without even knowing it, these two would change each other's world beyond recognition and at the same time, through their growth, they would wonder why it wasn't like this all the time. She was a good priestess and knew how to train, but he was family and would accept without knowing because it was in his blood. The trance wore on and the music ended and he looked up at her with more love and understanding than he had felt in his life. Many times he would reflect back to those moments when they were so close and that would save him from himself. But for now the initiation had ended and he was one of them- one of the five who had survived the holocoust and who later reincarnated to carry out their mission of mercy on earth. Now he was again one with the pentagroup, but now he had to undergo the next stage for the outer world and accept that initiation.

"Let's go," she said. "You have to meet someone." He sighed, embraced her, and rose to dress when she spoke some strange words which rang familiar to him, but he wasn't sure. She smiled and he mumbled something and left to dress, content that he had done the right thing. ●

To Be cont'd.

Deadlines

Spring: February 15; Summer: April 15; all: July 15; Winter: October 15

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1. Please type all submissions, double-spaced and with 1½" margins so that the job of editing may more easily and swiftly be accomplished. If you do not own a typewriter, or if you are unable to get the article typed, please be good enough to submit it two weeks before the deadline date for regular submissions.

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-INDIVIDUALISM

WHAT ALTERNATIVES ARE THERE TO THE ANGLO-SAXON OR CELTIC NEO-PAGAN FERTILITY COVENS AND WHY SHOULD SEEKERS TRY TO FIND THESE ALTERNATIVES? DEA EXPLORES ONE OF HER PET PEEVES IN THE PAGAN RELIGIOUS FIELD: WHAT HAPPENS TO THOSE WHO DO NOT FIT THE CRITERIA OF THESE GROUPS, OR PERHAPS DO NOT WISH TO "FIT"?

In today's world of increasing concern with eccumenism and equality, we all tend to see things with this increasingly liberal and difintively composite view.

One problem asserts itself and is causing some confusion in the world of pagan thought. This problem is basically the reason for many other problems which are bringing controversy totally unacceptable to the pagan utopian view of life as we would like to lead it. It is engendered by this mass view that, truly, the only thing which can produce mass peace is to literally drown all the great cultures and backgrounds, the sexual preferences and the opinions of all peoples into one a-racial' and unthinking herd who do not have to face the traditions or religious beliefs of others, but have only to accept themselves, for there are to be no others.

It is my opinion that, to the contrary, what we must do is to accept as viable those cultures and religions, those opinions and traditions which are so much a part of others with which we must share this world. Only when we understand and accept these factors in the lives and genetic structures of our world-mates, will true peace permit mixed mariages and mixed-blooded offspring without the attendant suffering experienced today by those who would try it the other way.

To sum up, it is my belief that racial strife is not caused by people who object to racial interaction, but by misunderstandings, and the refusal of the people of the world to acquire and actively perpetuate a true understanding and admiration of cultures other than their own.

For instance, the black culture has much to offer in the way of beauty, song and natural living. For many generations in this country, this culture has been seen as primitive, not to be socially acceptable. Now we must accept what the black culture has become, instead of the beautiful, natural culture which came to this country with the first of the slaves. Now there are black pimps and blacks who kill for fun, just like white people, and not at all what the true and very natural black in Africa would consider acceptable behavior.

Now all this preamble leads up to the subject I originally wished to cover: that of covens and studies, traditions of the pagan people and their right to become something other than a part of the "herd".

As pagans and heathens, we are heirs to a wealth of tradition. Having fought long and hard to dispell ignorance about our state of mental health in accepting this new-old religion, we have allied ourthoughts with the minority point of view. We have also learned that there are infinite ways to express ourselves religiously, and we insist that we be free to do it. Some, however, call this some sort of bane on the pagan-heathen religions. We must, they say, conform to modern viewpoints and worship in a more open and herd-oriented framework.

I object! I am a pagan and I am that pagan because I chose to be and fought long and hard for the right to be what I am and to worship as I do. I will not be told by some herd-perpetuating crowd, how I must worship, after fighting for years for the right to worship as I want to and as I intend to do.

All this opinionated talk has made me some bad friends in the liberal

crowd, but I feel I must make my point clear at this point and in this magazine, so that it will be truly understood, once and for all.

First, I am a traditionalist. I am a pagan of the ancient Druid religion and philosophy. I have that right, and I run a school for those who wish to become Druids of the same school and type.

Secondly, I base what I teach on some beliefs I acquired from the Phery (today called Fairy) Folk themselves., beliefs which I will outline and about which you may say or do as you will.

We have not yet begun to imagine the depth of genetic memory, and only when we do will we come to understanding of that tenet of development which states: A HUMAN BEING WILL PROGRESS MUCH FASTER WHEN EXPOSED TO AND TRAINED IN HIS OR HER OWN GENETIC TREE AND TRADITION. As with school busing, we are all being taught that we should integrate. This means that the Amerindian with a viable tradition and religion of his or her own, a tradition in which he or she is obviously and integrally attuned and in which he or she is intrinsically proud and happy, must become involved in Celtic or black culture and religion in order to be "IN". HOGWASH! The black, the Chinese, the Celt, the Anglo Saxon, the Greek, the Italian (those who are not Celtic), the Egyptian, and all other traditions, ought, without being told they are racists, have the right to worship within the tradition of their ancestors!

In a way, this particular part of the beliefs is geared like a computer. A program in one mode may not necessarily work in another mode! Why must we always combine them? This is not to say that an Amerindian should not be allowed in some Celtic coven simply because of mixed or other-racial background. It is then the clear duty of the priesthood to present, after basics have been covered, material in both modes so that the student is able to make a clear decision to do as is most viable to their progress. The main point is that the coven or grove should not be changed, should not be forced into eccumenism in order to accomodate the newcomer. It would then be the right of those who prefer the purist ways to break away and to work as they wish.

The next tenet in this "Bill of Pagan-Heathen Rights" is one which relates to sexual preference, and this will take a bit more explaining.

There is a great drive in the United States today to make room for the Gay Liberation Movement. If one is a homosexual, it is something like being in any other minority. Those of us who are heterosexual must move over and give over. Today, there are many jobs which are being given, not to the best-qualified people, regardless of their race, creed, color or sexual preference as should be, but to folks from the minority groups. Again, I OBJECT! I have always maintained that any person with superior knowledge or experience should be given the job. This included a time when it was even impossible for a Hebrew to get a job in certain stores or banks, for a black to hold any position of authority and so on. Today, it is the white Anglo Saxon protestant who is becoming the minority, who is being refused jobs for which he is trained and has experience, in favor of a man or woman who is a minority member and who is inexperienced and unacceptable.

I was forced to get caught up in the red tape associated with the IRS in 1982 because of a typing error on the part of the people who did my taxes. I kept track of the people to whom I talked (52) before I was passed on to a supervisor who could answer my questions. When she finally came on the line I could not understand her.

She spoke in "Black Culture" and in the end, much to my embarassment, I had to ask for another supervisor in order to get across my problem and understand what the solution might be. This woman was a SUPERVISOR. She should at least have been able to speak English.

If the minorities wish to be hired for good jobs, they should first make sure they are trained for them and then that they are able to speak with others so as to be understood, or they should not expect to receive the work.

Being suited for a job is very much like being suited for anything which, as everything does, has characteristics. Again, the computer program problem.

Today, there are homo- and heterosexuals in all manner of covens in the world. If the coven or grove is sexually oriented as are the majority of the fertility covens, the homosexual is confronted with the Great Rite in truth, during the fourth degree. He or she is expected to adapt his or her thinking in order to perform this rite, just as do the heterosexuals. Otherwise, he or she is unable to pass the degree and get on with his or her religious career.

This can be awesome for someone who does not believe in his or her own physical inter-relations with the opposite sex. It can become a real problem for one who is simply seeking a path to development.

One solution is not to require the rite of a homosexual. That, on the surface would appear to be an ideal solution, but it is not for those who understand the background of the fertility ritual. To exempt one priest or priestess from the rite is openly to declare to one and all that he or she is, for some reason, unlike the rest. Then you must face the problem

of those who prefer one initiator to another instead of seeing him or her as a representative of the God or Goddess, or of saying, generally, that the rite is optional, making the coven a sterile entity, negating its purpose and original concept as a fertility coven. Some would say that fertility of the mind is just as important and that all this "sex" is unnecessary. They don't belong in the craft! They belong in a church! This religion of ours is what it is, not what some want to make it! I am all for development within the pagan-heathen world, but there are some basic tenets which must not be changed if we are to remain what we have set out to become treaders on a path of ancient and wondrous fulfillment.

What, then, is the answer to the issue? There is a really easy one.

neer populations. These people set trends and establish what the people of the world will be, with few exceptions.

We are now thinking in terms of high technology, computers and intermediate hemlines. Next year this must be changed in the name of business. It is, of course, worse in the cities than in the country, worse in the more affluent areas than in those where the people are, by necessity, forced to live by their wits and salaries which do not run in the 6-digit figures.

The outcome of this mentality, for the pagan-heathen, is that there was one fertility-oriented type of coven when witchcraft first re-appeared on the public scene. It engendered some bad press, and some distaste with individuals such as the man known as Merlin Magus

degree whose initiation they could pass without embarrassment or outright scandal. Older men were sometimes embarrassed. Even the young men sometimes worry about their ability to perform with a person they only know from the lesson times. What is an older man to think?

The answer lies in the acceptance of the original traditions of the religion. In ancient times you neither had the option of changing the way a god or goddess had set for worshippers (you would offend), nor the right to be a part of the religion or tradition of the god without doing the required rituals.

However, they did have one tradition we do not now espouse. The ancient world, as well as the semi-modern world of the late pagan-heathens, had

"The answer lies in the acceptance of the original traditions of the religion." IDEA

It goes back, first, to acceptance of the basic person we have cut ourselves out to be in this or any lives. If we cannot accept that we are white or black, beautiful or homely, we cannot put to its best use the tools with which we intended we should learn this time. This is not to say we should accept being trod upon by others, but that we should accept and use what we have in order to promote understanding of that set of traits and traditions so that we may go on to use them for our best possible spiritual development.

However, there is one obstacle to that acceptance and to the full use of our potential. We have all been exposed to the Christian ethic. We have been taught that we must conform to the decisions and opinions of a small group of people who engi-

who initiated by spanking his people (no doubt for some innocent reason). We became a religion which took for granted the basic sexuality of the faith or disdained it in favor of a more Christian- and puritanical offshoot. I am sure this was, in part, a sexual aberration of our times, when all you could get was not enough and in which, if there was a Great Rite to be done it was excuse enough for the act.

This pattern passed, but we were still not to the bottom of the problem, for, as I pointed out earlier, either the coven had to be real, or it had to excuse itself for being barren and sterile. Older and unattractive people had no place in the pagan-heathen world. Gays were forced to remain at a

a number of different gods, all of whom had their own traditions and methods of worship. This offered any man or woman, regardless of their age, sexual preference, nationality or station in life, the opportunity to worship a patron or patroness of their own private characteristics! Every tribe had its own gods, and for them these were the best gods. Within that set-up there were always gods who were patrons of the homosexual ways (unless the entire society condemned that area of sexual preference), gods who loved and led the blind and crippled, gods who were worshipped by expectant mothers and a variety unending of others.

Because so wide a variety was offered, no man was without a patron. Today we cannot even say the

word "crippled" without censure, without fear of losing our position. We cannot say homosexual without being assaulted by both sides of the sexual fence! This is becoming rediculous. WASP? Hardly. We are becoming a world of herded animals with no ability to think for ourselves. The perfect person must be of mixed race, be involved in protests and have no opinion, protesting the right to be that way!

What can be done, at least as regards our present pagan-heathen problem? We begin to think for ourselves. Somewhere in our genetic memory there is a patron god or goddess, or even an a-sexual god-/ess who upholds our right to be and worship as we please! Somewhere, outside this limited set of rules set up in the beginning of pagan-heathen reemergence there are gods as yet unsung in this modern world. We must, instead of being the herd, find new entities, be proud of what we were born to be, and, like the men and women who preceded us in bringing witchcraft back into the world at large, diversify. Know the gods you feel right in following are the gods for you. They were always so. You just have to assert your right to think and feel differently than the herd.

The homosexual has many choices. In Greece and Rome alone there were so many priesthoods who had no heterosexual rites in their high priesthoods that I would be hard put to identify them all. The Lacedaemons in Sparta even sacrificed their own genitalia to the Goddess and, for the remainder of their lives, were married to her as the nun of the Christian church is married, to all intents and purposes, to the Christ. For women, the Amazon beliefs held many great female colonies in virgin splendor. Some colonies like these relied on the will of the Goddess to produce offspring from the members of the colony by parthenogenesis. Other groups imported only the most beautiful men and the colony was re-peopled through births resulting from the sacrifice of a woman of child-bearing age, of her precious virginity - that the colony might continue.

In ancient times it was traditional for a person to be thirty-five before being accepted into the mysteries. The reason for this was astrological and I will not go into this at this point, but you can imagine, in a world where you were ancient at 55, that there was not much time for those who were to join these groups to be involved in fertility rites. No, instead of the fertility coven being the norm in their times, it was the young and inexperienced who made up the fertility covens, and the elders who picked whom and how the rituals were to be done. The fertility acts were for those who were not yet acceptable to the older and more advanced groves.

Today, the older folks are in fertility covens because there is no other place to go in their area, and are sometimes only tolerated, when they should be revered. Let them, then, return to the old ways. Let them become the greater magicians, the advisors, or are you young people afraid of your power, or rather that it will be taken from you?

The final point is that of race or country. If you are a Celt there are still further breakdowns available. French, Irish, English, Italian, Greek, there are Celtish equivilents in all of them.

However, there are some drawbacks, no matter what country of origin you call your own. You will have to do some research if you are to follow your real heritage. You will have to know the mythology, legends and traditions of your chosen religion, and you will have to know why each thing was done, and when it was done, in order to truly follow its god. or goddess. However, it should be perfect to you and quite natural when you do find and learn it all. Why, after all, should you be subject to some religion difficult for you to learn, harder still for you to accept, and then be forced to initiation in some group who hardly speak a language you can understand. Here at the Boreadeans we have a minicourse on finding the gods of your choice and setting up your religion. It has many reference outlets and gives almost step-by-step directions.

Above all, think for yourself! Do not allow anyone to tell you you cannot do it. If you are a Celt, go to a Celtic witchcraft group and get an initiation and then form a group of your own with your own god structure from your own country. Don't be afraid, and resist that herding instinct! ●

The ecology of magic is to know where things fit in the pattern. Once the pattern is fully perceived, you may no longer desire to change it. DEA

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The Jeff Redmond Viewpoint:

The idea of a lost continent called Atlantis is one of mythology's biggest-selling mysteries. It is the concept that, supposedly, an entire continent including a superhuman civilization, disappeared beneath the sea in prehistoric times, as long ago as 10,000 B.C., or long before other civilizations appeared anywhere on earth. Myth-makers have speculated that it was in the North or South Atlantic ocean, or even in the North or South Pacific. Some have written that it actually was located on the North or South American continents. Both are still high and dry, however, which seems to interfere with the usual story. One extremely bizarre account was written by W. Scott-Elliot in the 1890's. In it, he claimed that occult forces had informed him Atlantis had been in the Atlantic Ocean over one million years ago. It supposedly had been peopled by a tall white race, which had subjugated and enslaved an inferior black one, in reality reflecting Scott-Elliot's own prejudices.

The "original" story of Atlantis came to us from these 1800's speculators, who worked from Renaissance and Reformation era renditions on the subject. The writers of about 1600 used the mediaeval monks' works of c. 1200, which they copied from the surviving ancient Roman (c. 300) manuscripts. These, in turn, were copyied from the ancient Greeks' recordings of what the ancient Egyptians had told them (c. 400 B.C.). Many of the difficulties, therefore, in dealing with the subject, are caused by the generations of story-tellers through which the information had passed by the time it fell into the hands of story-tellers of our own language. By the time modern writers heard about it, the errors in

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Atlantis

Yes, No, Or Maybe??!

DEA Speaks:

The subject of Atlantis has always fascinated me. It is certain that we are not entirely knowledgeable with respect to what has occurred on this great planet of ours. We do know that as many years ago as the priest, Solon, lived, people thought in entirely different terms than does the present population of today. It is not mentioned in Mr. Redmond's article, but it was not just dancers who went topless (in the bull rings of Minos), but the entire female population of the island who, by fashion, wore built-up *dresses which supported* bared breasts rouged red or pink with carmine. This gives an idea of what things have different meanings today, because we think differently today.

To return to Atlantis, many urban areas have been discovered off the coast of Spain, as well as the islands off Britain which were sinking at the time some of the aborigines of the islands were telling stories about their hero-gods walking back and forth through the marshes separating them. Also, at the time of the sinking of Atlantis, *a great city would* have been what we might call a village today. If it had some of the attributes, we could be looking at an Atlantis on some mid-sized island off the western coast of the British Isles.

On the other hand, what may have seemed larger in the physical world, may have been, in another way, far more important in the spiritual world. There is abundant evidence that the true Atlantis was not of

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translation, censorship, and so on, had probably transformed the piece. Also, as in other fields, a few modern writers have greatly exaggerated and embellished upon the tale, in order to create sensational interest, and to promote sales for profit.

From what we know of, or can deduce from, the "original" story, a central figure in its evolvement is the Athenian philosopher, Plato (427-347 B.C.) who mentions Atlantis in two of his works, Timaeus and Critias - the latter of which he only half finished. He was to have written a third book about Atlantis, called Hermocrates, but never got around to it. Plato received his information from documents and family stories about the Athenian politician, Solon (c. 638-559 B.C.), who went to Egypt (c. 600 B.C.) and heard about the disaster and disappearance of Atlantis from some Egyptian priests.

According to what we now have of Plato's works, the sea god, Poseidon, had ten sons by a young mortal woman. The eldest of these sons was called Atlas. Poseidon gave Atlas, his brothers and their descendants, rule over a large island in the sea west of Egypt, called Atlantis, or Atlas Land.

A large city with a great harbor was built there and many roads, canals and buildings showed the evolvement of the people. The country grew to become an empire with many colonies - including a large one "beyond the Pillars of Hercules," (the straits of Gibralter in southern Spain). The empire traded with Egypt, Greece and many other lands. Atlantis had ten provinces, ruled as a federation by the families of the original ten brothers, with common cultural events including the forerunners of the Olympic games and a competition very like the one called "bull-jumping", later attributed to the Minoan civilization.

The civilisation ended overnight, as the Egyptian priests told Solon, "nine thousand years" previous to their time.

There are many great problems with saying that Atlantis existed in such a place as the Atlantic Ocean in such a time as 9600 B.C. There is no scientific evidence whatsoever from any geological, marine or anthropological study of the ocean floor and surrounding land masses. There was no Greece or Egypt as civilizations then, either. The Greeks didn't come into being as such until 1500 B.C. The story with the dates given, as told by Plato, was absurd, even for the other ancient Greek writers. Aristotle (384 - 322 B.C.) even decided that Plato had made it all up. Modern scientists have proven that the oceans and land masses have all remained unchanged for centuries, even before 10,000 B.C., and as a result, many of the academicians of today have also regarded Atlantis as pure myth. However, there are some who continue to speculate about it as having been from outer space, or that it was the origin of mankind. Some neo-Nazi racist groups have even held that they're the direct descendants of the superior white Atlanteans, and, as such, should once again rule.

Fortunately, modern scientists, especially Dr. Edward Bacon, have painstakingly researched all of the existing data, and have arrived at what is probably the actual Atlantis. The Greeks and Egyptians, or someone in the chain of information, made a mistake in translating their dates, and the loss of the Atlantian civilization, by natural disasters, occurred 900 (not 9,000) years previous to Plato's time. This would put the time of the disaster at around 1500 B.C.- exactly at the time of the end of the Minoan civilization on the island of Crete, near Greece, and to the west of Egypt. The Minoans had large cities, one huge metropolis, canals, harbors, roads, and frequent rituals with wild bull-riding and jumping by acrobats - including topless female ones! They established colonies and trading posts throughout the Mediterranean, and even on the western coast of Spain. Poseidon was their chief deity and its largest temple was dedicated to him. About 1500 B.C., an enormous volcano called Santorin erupted north of Crete, and caused tremendous earthquakes, tidal waves, and great masses of volcanic ash to hit the Minoans all at once.

Modern geologists have accurately calculated that the Santorin eruption was five times greater than that of the explosion of Krakatoa in Indonesia in 1883. The latter volcano destroyed most of the islands of Java and Sumatra, and caused tidal waves to hit across the Pacific Ocean as far away as Chile in South America. Other scientists have discovered that Crete, which is today a long and narrow island, was previously larger and more round. A huge area to the north of it broke off and sank into the AEgian Sea from the earthquakes. In exploring the water to the north of Crete, underwater marine divers have found many traces of ancient buildings, pillars, statues, stones, and pottery pieces, all dating to before 1500 B.C. Crete was not the only volcanic disaster in the Mediterranean. The Roman city of Pompey was destroyed by the earthquakes and ashes of Vesuvius, in southern Italy, centuries later in A.D. 79.

Plato himself said that earthquakes and tidal waves had destroyed Atlantis, and that it had established a "colony" beyond Gibralter - not that it was itself lo-

cated, or destroyed, there. Later translators have doubtlessly confused such words as "empire," "colony," "land," "country," "continent," and so on, as many of these words are similar to each other in ancient Greek, and sometimes untranslatable into other languages at all. In rendering the story, over thousands of years, into each of the progressive languages, from the older to the modern European ones, some of the original word meanings invariably became lost. The mediaeval Latin translations came from the ancient Latin ones, which came from the ancient Greek ones, and which came from the ancient Egyptian ones. The Egyptians were speaking about a people who had existed and disappeared a thousand years previous to Solon's visit, and it is thus most certain that, in preserving the story, at least a few errors were made.

There should be no doubt that Atlantis was actually Minoan Crete - nothing more and nothing less. We owe it to the Minoans to realize their accomplishments and achievements in ancient times, and their horribly cruel sufferings and loss at their end. Let us all take it upon ourselves to hail the Minoans, and especially their lovely topless women. Let us forever honor and preserve their memory, and never forget them and their once mighty Atlantis.

Jeffrey M. Redmond

"DEA" ~ Cont'd fr. Pg.58

this world at all, but of the plane from which the animating force of man descended. This is the child of the mysteries. For those involved in the ancient mystical teachings, there are many legends of what happened before man was physical. In many philosophies Atlantis is equated with Eden, and with the Adam who lived there.

The Bible gives three Adamic stories with Noah and his ark being the third. Among the ancient Celts, and, may I say, before the Christian monks meddled with the ancient legends, Noah (spelled Nŏe) and the Ark have a very important place.

In the Elder Eddas it took three days for man to be created in full, a part of his body being created each of the three days. This had to be done somewhere.

The Hebrew legend of Eden is, at least to me, obviously not Hebrew, and yet it has its Eden.

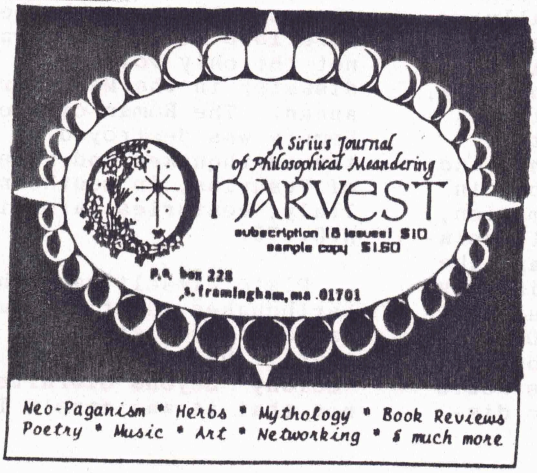
It is this "place of Wonder" which becomes, in the mysteries of some philosophies, the lost land of Atlantis, where man developed under the watchful eye of the gods and where Poseidon of the bulls and horses had his dwelling place.

Among the Irish legends there are many lands, such as the Land of Promise, the Land of the Ever-Young, the Land of Apples, and many others. These are sometimes refered to as planes, or plains. At one time, in Irish, these two words were the same, and derived from the same root. One of the words, to this day, which signifies plane, is *eitleán*! (Atlantis is often refered to as Athlan.)

For every evidence to be presented that the Santorini Island disaster was the end of Atlantis, there is another reason why that theory is not feasible. I think all the evidence is not in yet, and that there may be a chance that it will not be in during our lifetimes, for if there is to be further evidence we are not yet developed, technologically or spiritually, enough to solve the mysteries of our world which yet exist to baffle us.

If Atlantis did exist, physically, fine. If not, then we have had the use of a beautiful legend and, like Santa Claus, it could live a bit longer without hurting anyone. ●

DEA



I would like to take this opportunity to extend a special thank you to Circe for her editorial aid in getting this magazine where it is.

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A panoramic view of the religious wars which formed the greatest epic in religious history; how and why it gave birth to the occult world's most influential period.

The Crusades

by IEA

"If the Crusades were a failure in the short-range view of their own immediate and conscious goals they were, nevertheless, successful in attaining goals never dreamed of. The national states of the West, the Italian renaissance, the absolute Papacy, a capitalistic economy: all of these are in part the heritage of the medieval Crusades."[1]

Across the many-hued background of the Middle Ages thundered the thousands who travelled to the Holy Land to rescue it from the infidels or to simply make the pilgrimages that millions had made since the time of Jesus.

To tell the tales of why these separate and variegated masses undertook the robber-infested roads and faced the trials and deaths which challenged them at every turn is a lengthy business, for the entire panorama of the Crusades must be painted upon the backdrop of the most colorful and mystical era in man's history.

The historical data is vast, while the details of why the different groups undertook the Crusades at all is of extreme importance. Layers of these reasons cloud the entire epoch adventure with mystery and magic.

It did not seem to matter whether or not you were Christian, for pagans and Christians, Muslims and Heathens seem all to have cooperated in making the Holy Wars interesting and exciting.

I have been involved in the study of the events of the Middle Ages for a number of years and there is no way to begin this series except to detail the movements and events leading up to the preaching of the Crusade by Pope Gregory VII in 1074, the first support asked by a pope of the Western world for the Byzantine rulers in the face of the onslaught of the Turks.

To make a beginning we must go back in history to Anno Domini.

As pagans and heathens we are pretty well aware that in Europe and the British Isles, the old religions were the custom, and since we are also aware that they changed but little from the time of their inception until the time of the coming of Christianity, and since it was actually the beliefs and customs of Christianity which birthed the spirit of the Crusades and gave us much of the magic and processes of magic we know today, it is, then, the birth of Christianity with which we must begin this first article.

Many people are not aware that the birth-pangs of Christianity began some time after the death of its master, Jesus. There arose a definite schism between the Eastern Church and the church of Rome which continued for centu-

ries, and which is, today, only partially healed.

Peter was, of course, the head of the small, rag-taggle group who made up the Roman church, although there was not really a name for his position such as we have today. Those who agreed with him on the life and teachings of the master, lived and taught in, near, or out side of Rome.

In the East, it was another group in which Paul and Luke had some sway, which developed and set the style of the eastern church.

However, the church was very small and there was always in-fighting about policy and church law.

A very great deal of church history was woven through the tapestry of the destiny of the Roman Empire. The contrast between the two was, to say the least, enough to make them entirely incompatible.

"Christianity was a doctrine of immortality and salvation, and it spread, at first, chiefly among the lowly and unhappy. Christianity has been denounced by modern writers as a "slave religion." It was. It took the slaves and the downtrodden and it gave them hope and restored their self-respect, so that they stood up for righteousness like men and faced persecution and torment."[1]

As for the Roman Empire, "the clue to all its failure lies in the absence of any free mental activity and any organization for the increase, development, and application of know ge. It respected wealth and despised science. It gave government to the rich, and imagined that wise men could be bought and bargained for in the slave markets when they were needed. It was, therefore, a colossally ignorant and unimaginative empire. It foresaw nothing."[1]

"The beginnings of the Roman Empire lie in the principate of Augustus (27 B.C. - 14 A.D.), when the nephew of Julius Ceasar became monarch of what was still nominally a Republic."[2]

For the Romans, who were entirely pagan, the Christians were laughable and only a flea bite at the hide of a dog. However, the flea grew and assumed proportions with which the Romans did not deal well. Many Christians were slaughtered by the populace of Rome and its satellites, and yet the religion grew. The internal strife of the new faith certainly did not hinder its growth.

In the third century the first serious eruptions of the German tribes into the Roman Empire began as the power of the empire began to decay. In 236 the Franks invaded the Lower Rhine, and the Alamanni poured into Alsace.

However, they were not the most serious invasions to intrude upon Roman space in those times. The Goths, already having made their presence felt in southern Russia, wrested command of the eastern seas from Rome.

All these various intrusions were characteristically dealt with by the legions of Gaul as regarded their own space. When the barbarians entered the country they set up a separate emperor and tried to do the job themselves!

For a time this worked, at least in Gaul, and the emperor, Probus, forced the Franks and Alamanni back over the Rhine in 276.

By 249, when Decius was made emperor of Rome (to 251) things were becoming intolerable for a Roman emperor who wanted to live as a god. In 150 Decius made the worship of the emperor compulsory. Although that seemed to settle the problem for the moment, Decius was killed in a battle with the Goths in 251 and Gallus was made emperor in his stead. Things were a bit on the precarious side, still. In 253 Valerian was made co-emperor with his son, Gallienus and although Valerian was killed by Shapur I of Persia, Gallienus continued to rule. He acquired two co-emperors within the next few years: Claudius II in 268 and Aurelianus in 270. They must have been far more lenient than were their predecesors, for in 271 Gallienus (or Gallerius as he is called in some books) gave the Christians the freedom to worship as they liked.

Under the rule of Tacitus from 275 to 276 things remained quite calm for the Christian community, for Tacitus was a scholar and an understanding man; but in 284 the emperor Diocletion came to the throne of the Romans and the brief respite of the Christians was over. He unleashed the most terrible persecution the Christians were ever to suffer. An absolutist, Diocletian lived like an Eastern potentate and ruled until the year 305.

It always amuses me to hear pagans talk about how badly their people were treated during the persecutions in Europe, but their kind hadn't done too badly with the Christians. Maybe it was karma.

Diocletian divided the empire into east and west and, leaving his co-emperor, Maximian in the west, established his kingdom in opulent Asia Minor at Nicomedia. At this time, Rome had been abandoned as a capital because of its land-locked position and Maximian ruled from Milan.

In the line of persecutions, Maximian rivaled Diocletian, for, in 285 A.D. the Theban legion had been ordered, by Diocletian, to Balais, where a pagan festival of sacrifice was to be held, ostensibly to renew the waning fervour of the Roman army for the Roman Gods. From Egypt they came, little suspecting that the emperors were

aware of the legion's conversion to Christianity, or of what could happen to them at the hands of their beloved leaders. The Manichean heresy, only one of the heresies which plagued the early church, had taken hold, and even the commander, Mauritius had succumbed. He had protested, early in the gathering, the threat of Maximian to decimate the Legion for their beliefs, and when it was made plain that the emperor had no intention of changing his mind, Mauritius knelt before his men and asked for decapitation in their stead. He was killed immediately. The Legion, shocked, and inspired by his courage and example, elected to die with him rather than give up their beliefs. On the spot, they were slaughtered to the man - 6,666 of the most highly disciplined Legionaries in Roman History.

In 305 Diocletian and Maximian both abdicated.

In 306 Constantine the Great, a Serbian, was made emperor of the East, while Maxentius, son of the retired Maximian ruled in the west. Constantine was a brilliant man, a strategist and a builder of civilization, as some men are, but not a man to be trifled with. By 312 he had had enough of Maxentius. Going into a battle with him at the battle of Milvan Bridge, he had a vision of the cross. "By this sign shall you conquer," and he did. He defeated and killed Maxentius, and in 313 A.D. proclaimed the Edict of Toleration at Milan. With this edict the Christians were freed to worship as they might and at least the outer strife of the church for recognition and against persecution was finished. Except for a short time during the reign of Julian the Apostate about 361 A.D. the only problems the church would have to attend would be internal.

At this point the Goths were back and plundering what is now Serbia and Bulgaria, giving the Romans more to consider.

Meanwhile, the church had turned its attention to the internal situations and heresies. The Gnostics and Manicheans were the worst of the early problems for it was among the early heresies that the challenges to Roman authority on all things came. They were all a part of early Christianity's growing pains, as it began to decide which books would become holy ones, or what was the official interpretation of a Gospel. The nature of the Trinity and the doctrine of the Incarnation were main issues. The councils of Nicea (325) and Chalcedon (451) produced, if not equanimity, at least basic agreement that Father and Son were equal and of the same substance, though two distinct persons.

These councils produced

THE CREED

The Nicene Creed as framed in 325 according to the text contained in the acts of the ouncil of Chalcedon.

We believe in one God, the FATHER Almighty, Maker of all things visible and invisible. And in one Lord JESUS CHRIST, the Son of God, begotten of the essence of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one essence with the Father; by whom all things were made, both in heaven and on earth; who for us men, and for our salvation, came down and was incarnate and was made man; he suffered, and the third day he rose again, ascended into heaven; and he shall come to judge the living and the dead. And in the HOLY GHOST. But those who say: "There was a time when he was not," and "He was not before he was made"; and "He was made out of nothing," or "He is of another substance or essence," or "The Son of God is created," or "changeable," or "alterable" - they are condemned by the holy catholic and apostolic church.

political repercussions. "Theology had become a matter of state."3 The church had become concerned with worldly things and was now a worldly institution. In so becoming it was bringing itself closer to the physical realm.

In 330 A.D. Constantinople was inaugurated the capital of the Roman Empire. Constantine himself had trod out the site, built where the old Byzantium had stood.

In her old age, Helena, mother of Constantine, made a pilgrimage to the Holy Land and was said to have found there the true cross, the lance which was supposed to have pierced the side of Jesus as he hung on the cross, the crown of thorns and to have identified the tomb of Christ under the temple of Aphrodite. The pilgrimages to the Holy Land increased.

Constantine died in 337 and was baptized on his deathbed. Joint rule passed to his three sons, Constantine II, Constans and Constantius. Eventually, in 351, Constantius reunited the Roman Empire.

Christianity became a power to be reckoned with on both the religious and political planes. The imperial throne recognized this and granted it toleration, later adopting it themselves, and finally proscribed paganism in 378 A.D. In "The Decline and Fall of the Roman Empire," Edward Gibbon gives five causes for the success of the new religion:

1. The inflexible and... intolerant zeal of the Christians,
2. The doctrine of a future life,
3. The miraculous powers ascribed to the primitive Church,
4. The pure and austere morals of the Christian people,
5. The union and discipline of the Christian republic, which gradually formed an independent and increasing state in the heart of the Roman Empire.

Still questioning its foothold in the Empire [as was shown judicious during the "brief but brilliant reign of Constantine's pagan nephew, Julian the Apostate (361-363)], and fighting a host of heresies, the Church was still torn by contending opinions as to which tenets would become orthodoxy and which would be branded new heresies. Much of the great literature of this age was written by men who would later become such saints as Augustine Menedict, Gregory and Thomas Aquinus.

The Roman Empire was becoming ponderous. From the time of Caesar, Rome had held most of western Europe and had placed Legions in its countries. Egypt and Greece were a part of the Empire as was a portion of the orient.

In 383, Magnus Maximus, emperor of Rome until 338, conquered Spain and Gaul and the legions of Rome began to leave Britain in an attempt to balance out the cumbersome Empire and its extended Legions.

Theodosius, who had become co-emperor in 379, ruling in the East, tamed the Goths in 385, and in 388 captured and executed Magnus Maximus, leaving the empire to be united, once more, in 394, but briefly.

When Theodosius was succeeded by his sons, Arcadius at Constantinople and Honorius at Ravenna, Alaric the Visigoth made a puppet

IRELAND

By 379, Ireland had seen some incursion of Christianity into its borders. In fact, it is mentioned in Haverty's History of Ireland, that Christianity was recognized as having penetrated there as early as 227 A.D. At that time Cormac Ulfada, better known as Cormac Mac Art, was king in Tara, and had unified the Irish people. A great promoter of education, he established the custom of recording the year-by-year history of the country and doing it by relating the events to what was going on in other countries. This type of historical relationship was continued through the Book of the Taking of Ireland, also known as the Book of Invasions. From this time on, accurate recording of the historical events in Ireland took place.

Finn MacCuail and the Clanna Baiscne, called the Finnian warriors, had formed a militia and Oisin, the great poet had sung of the great deeds of the battle of Gavra.

Nial of the Nine Hostages (Naoi Ghiallach) was the pagan monarch of the country. Ancestor of the Hy Niall, he would prove to be one of the most famous to rule over the Emerald Isle, but his energies seem almost wholly devoted to the invasions and expeditions on Albion, Britain and Gaul.

"The Scots (or Irish) were as formidable at that time as the Northmen were in a subsequent age. Their incursions were the scourge of all western Europe. According as Rome, in her decay, became unable to protect her outlaying provinces, these terrible Scots, with their Pictish allies, plundered and laid waste the rich countries the abandoned by the Roman eagle. The Britons were unable to make any stand against them. The Roman walls, when the Roman garrisons were removed, ceased to be any barrier; and while the Dalriadic and Pictish armies poured into Britain through the wide breaches made in the walls of Antoninus and Severus, the seas from north to south swarmed with the fleets of the Irish invaders. For a while, Britain was wholly subdued, and we know from the Britons' own account, in their sad petition to Rome for aid, to what a miserable plight they were reduced, flying for shelter to woods and morasses -."*

*Martin Haverty, History of Ireland (New York: Thomas Kelly, 1869), p. 44.

of the eastern monarch and Stilicho of the western. More of them will be discussed later, but it was at this time that the Huns infiltrated the Roman Empire as auxiliary troops under Stilicho. The Roman Empire was now split into the western Latin-speaking half and the Greek-speaking easterners.

The year 401 A.D. brought a claim by Pope Innocent I of jurisdiction over the Roman Church. From this time on the Roman Church of the West became stronger and more ruthless. Its will to dominate the people was almost pathological and the stamping out of heresy was pursued with a vengeance.

However, it was the known heresies which demanded first attention, and when the last of the Roman troops left Britain in 407 A.D., the people, of course, reverted to their own brand of paganism, although much of Roman culture had made inroads on the old customs. The people began to live as they had before the Roman occupation, but governmentally the actual tribal heads, some of them descended from the Roman occupational forces, were forever at war with each other. This brought response from many sources, much of it unwelcome.

In 406, the Vandals, a Germanic people who lived between the Oder and Vistula rivers had invaded Gaul. They were soon to overrun Spain and Africa and even to sack Rome itself in 455. All the raiding as well as the indiginous populations were pagan except for the few infiltrations of small groups who entered through Roman doors, and, except for these few, the old gods held sway. The world was taking shape and the barbarians were doing their best to see that none of it fell to anyone else. These barbarian tribes, the Huns, the Goths (split into eastern Ostragoths and western Visigoths) and the Vandals, were extremely powerful, brave and were not to be detered by any small force.

In 407 the last Roman troops were evacuated from Britain.

The greatest summation I have ever read on the effect of the withdrawl of the Roman Legions from Great Britain is that used by Sir Winston Churchill to open the fifth chapter of his book, "The Birth of Britain": "A red sunset; a long pale night; a pale, misty dawn! But as the light grows it becomes apparent to remote posterity that everything was changed. Night had fallen on Britania. Dawn rose on England, humble, poor, barberous, degraded and divided, but alive."[4]

In 410 the Goths under Alaric sacked Rome, leaving Honorius on the throne and millions in treasure at the still undiscovered site in the Tiber river, hoping in vain to reclaim it later.

In Gaul, the invasions of the Huns which provoked large-scale migrations of almost all European tribes were having their effect, for it was to Gaul that many of them came.

The incursion of the

Sicambrians brought the first hint of things which were to come in the world of the Celtic people. They moved across the Rhine and to Gaul, "establishing themselves in what is now Belgium and northern France, in the vicinity of the Ardennes, birthplace of the legend of King Arthur and the Holy Grail." [5] More on that later.

The Sicambrians were pagans and of the finest stock. They had maintained close contact with the Romans for centuries, some of them even becoming Roman consuls. There were well versed in Roman custom and practiced Roman fashion. Their entry into Gaul was peaceful, and, indeed, they brought with them many facets of culture which would remain and become a part of French life forever.

They altered very few of the customs of the country, prefering to leave the people as they were. In that aspect they emulated the old Roman Empire.

Without any upheaval of the country, they assumed control of the "existing but vacant administrative apparatus."[6]

The Merovingians had one outstanding trait. They were famous for their long and flowing blond hair, records of which still exist within manuscripts detailing the visit of Merovée, a Sicambrian chieftan who died in 438. His son, the second Merovée, was proclaimed king of the Franks at Tournai in 448 and became, perhaps, the first official king of the united kingdom of Franks.

So kingship began to follow chaos.

The culture of the Franks under the Merovingians who followed was on a par with that of Byzantium. The Franks, at this time, were, although brutal, not nearly as warlike as their Viking, Vandal or Visigothic brothers. Farming and commerce were the main activities of the people. Maritime trade flourished in the Mediterranean and the Merovingian artifacts of the time reveal a quite extrordinary workmanship.[7]

The Merovingian dynasty accumulated enormous wealth by the standards of any age. Much of the wealth was in gold coins of "superb quality,"[8] many of them bearing a cross which would later become famous as the one adopted during the crusades, "for the Frankish Kingdom of Jerusalem."[9]

ST. PATRICK

"St. Patrick was a Roman Briton of good family dwelling probably in the Severn valley. His father was a Christian deacon, a Roman citizen, and a member of the municipal council."*

He was captured by a band of Irish raiders in the early fifth century and was carried off and sold into slavery in Ireland. Escaping at the prompting of a miraculous vision, he embarked for an island off Marseilles where he became interested in the precepts of the monastic movement, just beginning to penetrate the French kingdoms.

There he was to learn to exchange good for the evil which had befallen him and in 432, returned to Irish soil to work his own brand of magic on the people among whom he had once walked as a slave.

The Merovingian rulers were extremely unusual. They were surrounded by an aura of mystery and legend, magic and the supernatural. They were healers and masters of Arcane knowledge. They worshipped the bear under the name of the Goddess Artemis, or Arduina, and, I suspect, they were Druids of the highest degree. They were regarded as priest kings and a man was never in need of a crowning were he born of the Merovingian line, for he was considered a king when he attained his twelfth birthday. According to history, they ruled, but did not govern, leaving the governing to others, very like the English do today, although the English make no pretense to the priestliness of their rulers.

The rulers of this dynasty were polygamous, even after they converted to Christianity. The monarchy remained so even after the church caused the aristocracy to become monogamous.

Thus, all of the western European peoples were in flux, but growing, an effect often produced by periods of change.

The year 425 saw raids by the Angles, Saxons and Jutes on Britain. "Of all the tribes of the Germanic race, none was more cruel than the Saxons. Their very name, which spread to the whole confederacy of Northern tribes, was derived from the use of a weapon, the seax, a short one-handed sword. Although tradition and the Venerable Bede assign the conquest of Britain to the Angles, Jutes, and Saxons together, and although the various settlements have tribal peculiarities, it is probable that before their general exodus from Schleswig-Holstein the Saxons had virtually incorporated the other two strains."[10] In spite of the writings of J. R. Green, who seems to have seen a certain nobility in the upper class of the Saxons, Churchill insists, "the conquerors of Roman Britain, far from practising these ideals, introduced a whole scheme of society which was fundamentally sordid and vicious. The invaders brought into Britain a principle common to all Germanic tribes, namely, the use of the money power to regulate all the legal relations of men. If there was any equality it was equality within each social grade. If there was liberty it was mainly li-

berty for rich. If there were rights they were primarily the rights of property. There was no crime committed which could not be compounded by a money payment. Except failure to answer a call to join an expedition, there was no offence more heinous than that of theft."[11]

An ætheling or prince was worth 1500 shillings, the value of a cow in kent or a sheep elsewhere. An eorl, or nobleman was worth 300 shillings, while a ceorl now churl) or yeoman farmer was worth 100 shillings, a læt or agricultural serf was worth 40 - 80 shillings and a slave was worth nothing.

A man's life was, therefore, paid for in cash, and an eorl would pay far less for the murder of a ceorl than would the ceorl if the shoe were on the other foot. Slandering was punishable by the tearing out of the tongue and that, likewise, was paid for in hard cash. "Weirgeld (the name of the system) at least, as Alfred said long afterwards, was better than the blood feud."[12]

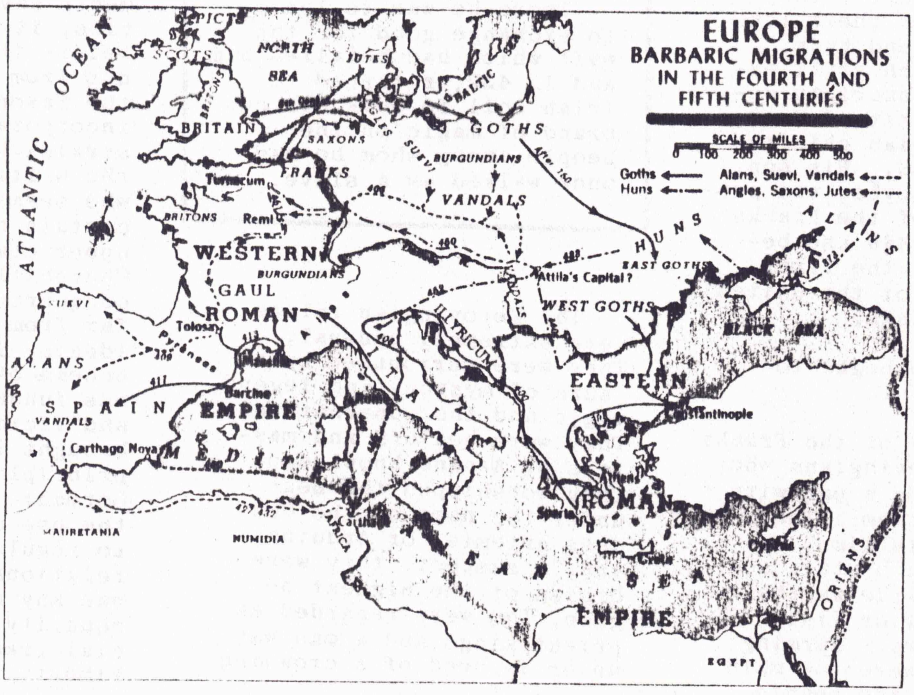
Although much has been written about the "enervating" character of the Roman occupation, Justice demands that we tell of the battle of the Britons against those now called the English for two hundred fifty years, first while Rome still had her hand in Britain, and then for 150 years after Rome had gone.

"By the middle of the fourth century the Hunnish people to the east were becoming aggressive again. They had long ago subjugated the Alani, and now they made the Ostrogoths, the east Goths, tributary. The Huns were a nomadic tribe of Mongols from Asia. The Visigoths (or west Goths) followed the example of the Vandals, and made arrangements to cross the Danube into Roman territory. There was some dispute upon the terms of this settlement, and the Visigoths, growing fierce, assumed the offensive, and at Adrianople defeated the emperor, Valens, who was killed in this battle. They were then allowed to settle in what is now Bulgaria, and their army became nominally a Roman Army, though they retained their own chiefs, the foremost of whom was Alaric."[13] Characteristic of the Roman Empire at this time was the confusion of leaders prominent on its borders. Alaric's chief opponent was Stilicho, a Pannonian Vandal, the legions of Gaul were under the command of a Frankish leader, and "the Emperor Theodosius I was a Spaniard chiefly supported by Gaulish auxiliaries."[13a]

In 445, Attila became the sole ruler of the Huns, after a campaign of bloodshed and destruction during which he defeated the Romans. He had slaughtered his brother in order to achieve leadership.

Five years later, Honoria, sister of the Roman emperor of the west, asked him to help her escape a marriage which had been arranged for her and which she was unwilling to make. Attila married her immediately and claimed the western half of the empire, invading Gaul. However, the army of the Romans and the Visigoths repulsed him. He attacked Italy seeking to possess that, but plague and famine altered his plans. He died peacefully two years later.

Odoacer, son of one of Attila's chieftans, deposed Romulus Augustulus, the last Roman emperor, in 476, and ended the western Empire of Rome.



The Crusades, cont'd.

"The period of history which lies between ancient times and modern times, from the fall of the Western Roman Empire to the fall of Constantinople and the end of the Eastern Roman Empire, is generally known as the Middle Ages. It was a period when the removal of the strong, central government of Rome left Europe in chaos. The mighty empire was fragmented into small kingdoms, and in many places rule was by local lords, each of whom exercised power only in the immediate vicinity of his own castle. This was a time, too of poverty and hardship; with the lack of wealth and consequently of people able to act as patrons, there was a decline in learning. In the Near East, however, learning flourished while the religion of Islam was to prove a unifying force -."[15]

The Middle Ages

The centuries that follow the disintegration of Roman order know no strong central governments and lack the concept of absolute property in land, preferring the practical idea of use to the legalistic idea of ownership.

Feudalism is the name given to the system of organization in society which was based on a relationship between vassal and superior, arising from the surrender, the grant, and the holding of land in feud - i.e., as a benefice or holding. Early in the day, as the power of Rome had started to crack, both Romans and barbarians had learned to enter into voluntary agreements designed to secure protection or service, in which land (the only solid thing where everything was going up in smoke) served as a means of exchange. These relationships between lord and vassal, landlord and tenant, more or less arbitrary and undefined to start with, became more fixed and uniform with time. As western Europe began to settle down, feudal institutions became better defined. Land, too, was no longer the only benefice that counted: tolls, monopolies, and money payments began to count as much or more."

quote from The Western Tradition by Eugen Weber, p. 212

In 493, Theodoric, king of the Ostrogoths, claimed rule of Italy, and in 527 Justinian the Great became the emperor of the Byzantines.

Justinian was a lover of art and culture and added to the already opulent capital of Constantinople, the Hagia Sophia, said to be the most beautiful church in all of Christendom. This he did in the year 537 and he had it dedicated at that time.

In 570, one of the events which would shape man's destiny happened at Mecca. Muhammad was born. While he grew and took on the character which would change the Arab world, Gregory I, the Great Pope, came to the throne of the papacy in 590 and in 597 St. Augustine went to England.

The next important event took place in 620 A.D. when the Vikings invaded Ireland and the onslaught of the Norse began in earnest.

In 625, Mohammad began dictating the Koran and Muhammedism was launched in the Middle East. Mohammed died in 632 at the age of 62 and in 635 the Muslems began conquest of Syria and Persia. By 674 conquest had reached the Indus river and was expanding in all directions. The year 712 found them establishing a state at Sind.

Another factor now rears its head.

By 399 the bishop of Rome had already begun to call himself the Pope, but officially he was no greater in power than any other bishop. He had no more authority than had the Celtic Church with which he was constantly at odds. The Arians were another group (a heretical sect, albeit) who had great influence in Europe and during the fifth century there was a preponderance of Arian bishops in Europe.

It was evident to Rome that it needed a champion and it fell to the grandson of the Merovingian, Merovée, whose name was Clovis I, monarch of the Frankish kingdom, although he was unaware of it at the time.

Clovis' wife, Clotilde, was a fervent devotee of Rome and badgered her husband until he gave in and became a Christian. In the next few years Clovis had extended the domains of the Franks to Troyes, Reims and Amiens. He was to ratify an accord with the Roman Church in 496 which established the Church as supreme spiritual authority in the West, consolidating the status of Rome as the equal of the Greek Orthodox faith based in Constantinople. It established the authority of Rome and would do much to stamp out heresy through that authority. Granted the title of New

Constantine, Clovis now became the emperor of the western empire which had been destroyed not long before by the barbarian hordes. This was to have far-reaching consequences for the church, for until this time there had been widespread and open celebration, by many priests and bishops of the church, of all mysteries, pagan, heathen and Christian from the northern edges of the coast of Ireland to the south of Italy.

The Visigoths, naturally, were in strong opposition to the position held by Clovis and fought him at every turn, but in 507 he successfully defeated them at the battle of Vouillé, with Aquitaine and Toulouse to follow soon after. The Visigoths were eventually driven from their stronghold at Carcassone and established their capital at Rhédae.

At the death of Clovis in 511, the kingdom was divided, as was the custom, between his four sons and for the next hundred and forty years the kingdom was divided and at the mercy of greedy and self-seeking advisors. Kidnappings and assassinations became political steps to power.

By 651, the Merovingian alliance with Rome had cooled somewhat, and there were those intent upon bringing the Celtic Church into the Roman fold.

At this point a son, a fairy-tale prince was born, to the royal house of Austrasie, one of the Frankish kingdoms. His name was Dagobert II, and he is very famous, still, in France. His father died in 656 and Dagobert was kidnapped in fine cloak-and-daggar fashion. The mayor of the palace, Grimoald by name, could not find it in his heart to kill the boy and passed him to the bishop of Poitiers who, in turn, sent him to permanant exile in Ireland, where he grew to manhood in the monastery at Slane, receiving, in the bargain, an education which would have been unavailable to him in France. He apparently became well known among the notables of Ireland and in 666 married a Celtic princess.

Shortly thereafter he moved to York in England, where he acquired a new mentor, Saint Wilfrid. Now this worthy gentleman was deep into the process of uniting the Celtic churches to Rome and had accomplished the early steps through the Council of Whitby in 664. When Mathilde died in childbirth of their third child, Wilfred hastened to arrange a marriage which would be expeditious for the new alliance. How it was accomplished I do not know, but he arranged for Dagobert to marry Giselle de Razès, niece of the king of the Visigoths, bringing the Visigothan Arianism strictly under the control of Rome!

By the time their son was born in 676 Dagobert was once again on the throne. With the help of Wilfred of York he had reclaimed his kingdom.

He began to run afoul of Rome because he was more interested in his kingdom than he was in the furtherance of the interests of the church and by 679, Dagobert had made a number of powerful enemies, secular and ecclesiastic.

At that time, Pepin the Fat was mayor of the palace and on December 23 of that year, in a seemingly ritual slaying (the time of year was certainly right), Pepin had one of the servants kill him as he lay sleeping during a hunting expedition. Dagobert eventually became a saint, for what real reason it is not known.

Merovingian kings ruled for some years after his death, but that event really signalled the end of the Merovingian dynasty.

Pepin the Fat followed Dagobert to the throne and, in turn, was followed to the throne by his son, Pepin II. His son was Charles Martel.

Charles Martel was to lay claim to a heroic reputation at the hands of posterity. In 732 he defeated the Arabs at Poitiers.

In 312 A.D., Constantine had given his regalia to the bishop of Rome, declaring him to be the Vicar of Christ. The church returned the items to him, but the "Donation of Constantine" was never forgotten, and from that time forth, it was the church which had the power to make or break kings in the Christian world.

When the son of Charles Martell, Pepin III, attempted to take the throne. Because his father had not exercised his "right" to the throne of Pepin II, the kingship was in the hands of Childeric III, a weak Merovingian, late in line and of blood which had seen too much water for him to be considered a true Merovingian.

By virtue of the "Donation," the church upheld Pepin III and he became king. At his coronation, bishops of the church were authorized to attend, with rank equal to that of nobility. The anointment of the king was now a matter for the church, and was to be a magical deed in which a man not of the blood could become a king as easily as could the son of a royal bloodline. The Pope, by this simple act, became the supreme mediator between God and kings.

With the anointing of Pepin III at Ponthion, 754, both the church and the Carolingian dynasty came to power and in 800 its greatest king, Charlemagne, came to the throne. He married, as had Pepin III, a Merovingian princess. His coronation was somewhat of a clandestine affair, which even Charlemagne says he would not have attended if he had known its purpose, but he went to Rome on

summons and the Pope set the crown upon his head before he knew what had happened. Suddenly he was emperor of all the Romans!

But we should get to know this man a bit better, for it was he who first set up an educational system providing not only for noblemen's children, but for the serfs as well.

Charlemagne (Charles, The Great) was a tall man, his well-proportioned body hiding well its stoutness through a grace which, alone, bespoke his position as a monarch. Large, keen eyes and a large nose complemented a bright, cheerful expression. He had a beautiful, clear tenor voice, and was a sportsman extrordinaire; An educated man , although illiterate, for he had people read as he ate, just as was the custom in monastic houses. He spoke Latin well and understood Greek. Late in life he accomplished the writing of his name. He was a great builder and is famous for the cathedral at Aix-la-Chapelle and the bridge over the Rhine at Mayence. After his death, he was to become a romantic figure around which legend grew. His knights would become models for the knights of the Crusades and the Grail stories and the valor of his men would be legendary.

The dream of Charlemagne was to bring all the German peoples together into one great state and he set about to realize that dream. He conquered the Saxons and secured their loyalty to himself and the church, providing for the church in Saxon lands through law. In 773 he invaded and took Lombardy and in 774 was recognized as their king. Aquitaine and Bavaria soon followed into the Frankish state. He subdued the Slavs whose kingdom lay north and east of the Saxons, and forced the Bohemians to acknowledge the supremacy of the Frankish king and pay tribute.

Following this campaign, Charlemagne established regions on all the borders which were under the control of *margraves*, whose business it was to prevent any incursions into the interior.

In 777 a group of unhappy Mohamedans appeared before him, complaining of the emir of Cordova. Accordingly, he invaded and conquered the Ebro and, after some years it fell to the Franks and the Spanish march was established

In 800 he was called on his visit to Rome and returned Emperor of the Romans.

Offa was king in England and Charlemagne honored him by offering a child in marriage. Offa responded in kind and sons and daughters as well as trade agreements were exchanged.

Charlemagne was interested in having all his people educated and set about requiring the church to set up schooling for the entire nation, including the serfs. He also insisted that the low quality of scholarship at that time among the clergy cease and desist, and that they should attend to their studies and learn to write and copy with some degree of accuracy, which would allow people who did read to read correctly.

In about 650 the flow of papyrus from Egypt was cut off by the conquest of that land by the Arabs. As paper had not yet been invented, the use of extremely expensive parchment was, to say the least, quite limited. The Benedictine monks wrote of the scarcity of good copies of books and the lack of scholarship in the eighth century immediately preceding Charlemagne's reign.

By this time the Roman and European areas were the center of Christianity. "The Patriarchs of five Christian centers had helped shape this universal faith. Then in the Seventh century the march of Islam engulfed three - Jerusalem, Antioch and Alexandria."16

Charlemagne had brought the Roman Empire to a high state of development, but even before his death the Empire had begun to deteriorate. He had divided it among his three sons. As the generations passed, it was further and further divided until numerous petty princes and lords held the state in Feudal stasis.

Charlemagne had established embassies exchanged with Harun al-Rashid and the Roman Emperor in Constantinople, thus bringing diplomacy to the kingdom. This also collapsed after his death and a life of service and cultural building had come to a comparatively small advance in lasting relationships.

Harun al-Rashid had become Caliph of Baghdad in 787, and Irene, a ruthless woman, had come to the throne in Byzantium, although she was not referred to as the empress.

At the time when Charlemagne, although unable to read himself, was trying to upgrade the quality of education and see to it that every man should be literate, the Byzantine emperors were scholars. Law and Greek literature were well in the hands of each of them. The Juris Civilis, the foundation of Roman law had been laid down by Justinian centuries before, and its precepts were later to be seen in Latin America, Quebec Province and in Louisiana via Napoleon.

Jewelled crowns and carved doors, silk robes and titles graced the court. Highly regulated guilds, the pride of organized trade, and stockpiled wheat in case of famine detail the degree to which these people had evolved. Shops were officially inspected so that shop keepers were necessarily honest, for their weights and measures were carefully scrutinized.

Even the emperor (with monopolies in trade, minting, manufacture and armaments) and queens (one of

whom distilled perfume in her bedroom) were involved in trade and industry.

Silkworms smuggled in from China had produced silk for the realm since the time of Justinian. Basil II left 200,000 pounds of gold at his death. Import, export, purchase taxes, sales and shop rents were commonplace when the West was still bartering.

Interest-bearing loans, left to the Jews as an occupation in the West as it was considered gauche, were another custom Justinian had instituted, setting the rates at 12% for maritime and 8% for all other loans. Insurance and credit services were developed, and banking was audited.

The indigent worked in state bakeries and market gardens in order to provide them with sustenance, and bars closed at 8 P.M. in cooperation with the belief that drunkenness led to disorder and sedition.

Justice was swift and simple. Arsonists were burned, a grocer who gave false measure was likely to lose his hand, and murder, incest and the manufacture of royal purple cloth were punishable by death.

The East Romans had it together!

In 630 the emperor Heraclius recovered the "True Cross" looted by the Persians and returned it to Jerusalem and, although he crushed the Persian army near Nineveh, the episode of the cross was that for which he was best known.

War was studied as a science and used as a last resort if cunning, gold, flattery or intrigue failed.

"If things got desperate the Byzantines unmasked their ultimate weapon: Greek fire. Volatile petroleum, preheated under pressure, was projected through a flame-thrower, incinerating ships and crews. It even spread fire on the water, turning a foe's fleet into a raging inferno."[17]

A yearlong seige in the early eighth century was broken by this method and changed history by stopping the Arab advance into Europe. The Russians were similarly discouraged.

By the work of Saints Cyril and Methodius, the ninth century Slavs were finally brought into the church's fold. These two men invented an alphabet so that the Slavs could learn to write, and the church was soon expanded into the Balkans and then to Russia.

While Christianity was being born, and suffering growing pains in its opposition to European paganism, another religion had begun to take its place and grow through the world of Arab djinn and polytheism.

Mohammed had been born in the 7th century and had dictated the Koran later in his life. Islam had grown and was a major factor in Arab life by the late 800's.

"The faith of Islam encompasses both a simplicity that a child can understand and complex mysticism which is far beyond the grasp of the ordinary Moslem; the creed 'God is the only God; Mohammed is God's messenger" is whispered in the ear of the new-born baby, repeated throughout life and traditionally is the last utterance of the dying."[18]

The main body of Moslem devotees is a body commonly called Sunnites, who developed a four-based system. First, the Koran is God's eternal and uncreated word revealed through Mohammed and is infallible. Second, tradition is important, as traced to Mohammed and his companions. The third point is agreement of recognized authorities upon a tradition and fourth is deduction by analogy.

The Sunnites believe that these bases provide guidance on all subjects.

Four schools of thought provide guidance on all subjects. The first is the Hanafi, which became the school of the Turkish Empire and the Indian subcontinent. The Maliki school is the North African school. The Shafi school is an outgrowth of Maliki philosophy and is the Egyptian branch, but holds sway in southern Arabia, Indonesia, Upper Egypt and East Africa. The Hanbali school is traced to Ahmad ibn Hanbal, a Shafi pupil, and is found in central Arabia. Details in legal practice is all that separates these schools and there is no distinction between them theologically.

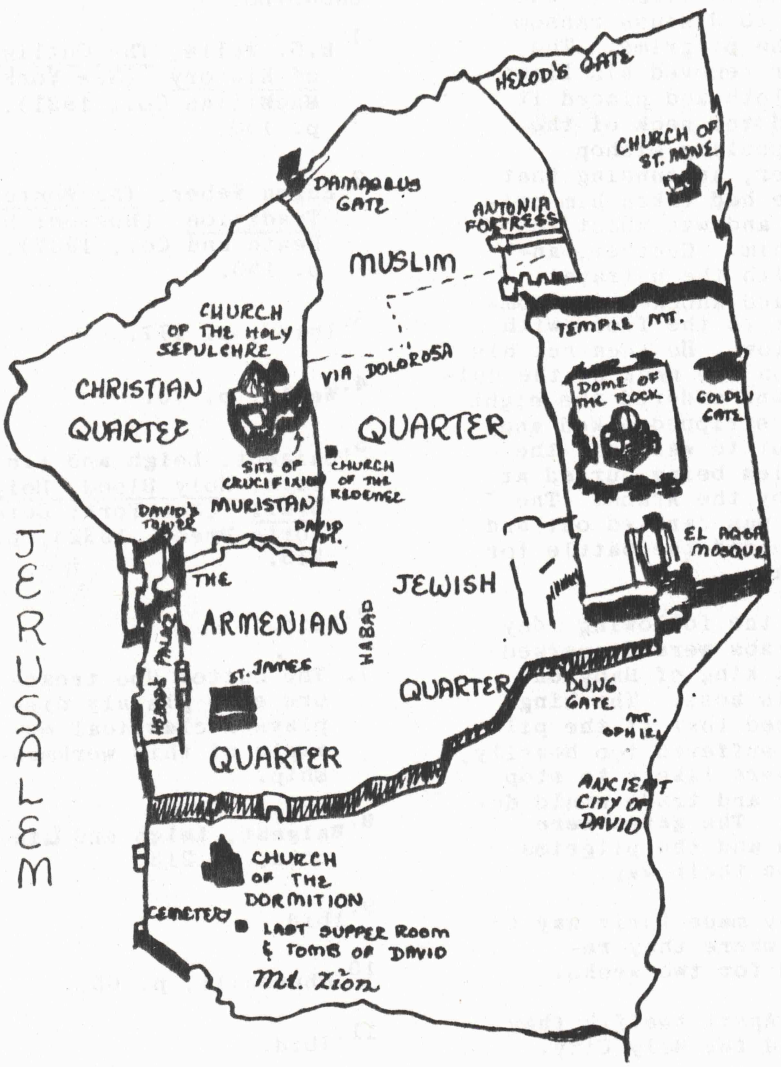
Almsgiving and fasting, the five ceremonial prayer times of the day and the precedence of a leader are pillars of the belief.

Pilgrimages to Mecca are observed in the 12th lunar month of the Moslem year, and special ceremonies are carefully observed there. Moslems hope they will die at the holy city, and often carry with them their shrouds.

Thus it was that the controversy arose, for within the confines of the Holy City of Jerusalem are the holy centers of the three religions of Judaism, Islam and Christianity.

The life of Christ Jesus took place in and around Palestine and Jerusalem is the focal point for pilgrimages and worship centered on his passion, ressurection and death. For pious Islam, its prophet, Mohammed, ascended to heaven from the spot where now stands the Dome of the Rock. For Jews, it is the site of the temple of Solomon.

The struggle for free access to the places of worship and pilgrimage has long been a point of contention for all three



of these religions, but it was the contest for possession of the Holy City which precipitated the Crusades.

The petty lords and kings of the western empire were continually warring with each other, a situation which could not have been more unsettling for the church in that area. Many of the priests were still celebrating pagan and heathen ceremonies at times when they weren't celebrating mass. Someone was always vying for the support of the church and Rome was still trying to sup the heresies arising out of disagreements about church doctrine.

The Arabs with their Islamic faith had tried to walk off with Africa and Spain, had been repulsed and turned their attention to the area of the Holy City and thence to the Byzantine Empire which, at the time, was having problems of its own.

In 962 the Holy Roman Empire was once again revived in the West and recognition is given to the founding of a Hospice of St. Bernard in Switzerland, but the real trouble began when the eastern and western churches, deep in controversy over such ritual semantics as unleavened bread, exchanged mutual excommunications in 1054.

In 1071 the Byzantines, in one of their few mistakes as regards war, suffered defeat at the hands of the invading Seljuk Turks it had marched to Manzikert to destroy. Anatolia was subsequently stripped from Christendom, opening the way for Ottoman Turks to invade Europe.

THE OPENING GAMBIT

The Crusades were a religious movement which were to impose western rule on Jerusalem, Bethlehem, and on Palestine and Syria in general; to rescue the holy places from the abominable presence and clutches of the infidel; as holy wars, were to wreak vengeance on those who had polluted the Holy Land with their presence (Moslems); and acted as a vehicle for those who would follow their forebears' footsteps to the Holy Land. The Moslems were not unhappy with the pilgrimages for they brought trade and commerce to their captured colonies.

The Pre-Crusade German Pilgrimage of 1065 - 1065

To fill in the blanks in understanding of what undertaking a pilgrimage meant in those times, I would like to finish this first part of the series by giving a synopsis of a pilgrimage which took place in 1064 and 1065. which involved a number of bishops and a great many others in a pilgrimage to the Holy Land.

The leaders of the group were Archbishop Siegfried of Metz, Bishop William of Utrecht, Bishop Otto of Rattisbon and the youngest and most virtuous, the flower of the realm, Bishop Gunther.

The followers of these august men numbered over 12,000 counts, princes and commoners.

As soon as they crossed over the river Morava they

were exposed to constant danger from brigands and thieves.

However, when they reached the Greek areas the people were impressed with their nobility (especially that of Bishop Gunthere They were sure he was the king of the Romans disguised for the pilgrimage to the Holy Land.

They passed from Constantinople to Latika with difficulty. The Hungarians treated them badly and the Bulgarians preyed on them. The Turks harrassed them continually.

At Latika they met returning pilgrims who had suffered worse attacks. The Arabs, they said, thirsted for blood.

The German group set out through pagan territory and came to Tripoli. The city commander, seeing the great host, ordered that they be slaughtered in order to obtain their goods. A great wind and storm rose from the sea and did not subside until the next day when the commander, afraid of their god, allowed them to move on.

At last arrived at Ceasarea, where they celebrated Holy Thursday on March 24, they realized that the journey should require only two more days.

Leaving Kafar Sallam the following day early, they were attacked by Arabs who slaughtered the first of the pilgrims to come within distance. They turned and fled back to the village, leaving Bishop William of Utrecht naked on the ground to die. They occupied a walled building with two towers. The building's gate was too narrow and they had to abandon the packs carried by the horses and mules and lost them all. The battle raged for three days and, on Easter Sunday (in mid-afternoon, ninth hour of the Roman day), a truce was struck by the hungry, thirsty and now exhausted pilgrims. Eight Arab leaders were allowed to climb to one tower to discuss ransom for the pilgrims. The leader removed his linen headcloth and placed it around the neck of the unsuspecting Bishop Gunther, announcing that now he had taken him prisoner and was about to hang him. Gunther, angry with the betrayal, rose and knocked the commander to the floor with one blow. He then set his foot on the neck of the culprit and ordered the eight to be stripped naked and set out to ward off the missiles being hurled at them by the Arabs. The order was carried out and that ended the battle for the day.

On the following day the Arabs were dispersed by the king of Babylon and his host. The king realized that if the pilgrims suffered too heavily, they were likely to stop coming and trade would decline. The gates were opened and the pilgrims went on their way.

They made their way to Ramla where they remained for two weeks.

On April twelfth they entered the Holy City.

They spent thirteen days there in their devotions. To avoid further problems, evidently in the offing, they booked passage aboard a boat upon their return to Ramla.

Eight days later they landed at Latika and were soon again on the banks of the Danube.

The suffering of these people was the least of the persecutions, but more of that next time.

Far bigger things were brewing. In northern France, in the Ardennes, a mysterious group of monks from Calabria arrived and were welcomed, patronized and given land by the aunt and foster mother of one of the important and magical figures who would have so much to do with the Crusades, Godfroi de Bouillon.

ENDNOTES:

1. H.G. Wells, The Outline of History (New York: MacMillan Co., 1921), p. 150.

2. Eugen Weber, The Western Tradition (Boston: D.C. Heath and Co., 1967), p. 150.

3. Ibid., p. 177.

4. Wells, p. 70.

5. Baigent, Leigh and Lincoln, Holy Blood, Holy Grail (New York: Delacorte Press, 1982), p. 213.

6. Ibid.

7. The Sutton Hoo treasure ship plainly displays a classical example of this workmanship.

8. Baigent, Leigh and Lincoln, p. 215.

9. Ibid.

10. Churchill, p. 65.

11. Ibid.

12. Ibid., p. 67.

13. Wells, p. 481.

13a. Ibid.

14. Weber, p. 212

15. Cooke, Kramer and Rowland-Entwhistle, History's Timeline (New York: Crescent Books, 1981) p. 46.

16. Merle Severy, Rome of the East, National Geographic Magazine (Washington, D.C., Vol. 164, No. 6), p. 736.

17. Ibid., p. 733.

18. Man, Myth and Magic, Ed. Richard Cavendish (New York: Marshall Cavendish Corp., 1970), Vol. 11, p. 1464.

A Letter From Our New Art Editor:

Dear Reader-Artists,

During the past two and a half years it has been my privilege to have appeared in the content of the Aurora Boreadean, as well as having done some of its feature covers. Alluding to the 'editions principes', we are fortunate in that today we have more of an opportunity in our printing of manuscript for choice of originality plus selection.

Accepting works of art cannot become a variant aspect, since all art is acceptable to true artists. For me as an editor to assume otherwise would be a travesty. All art, by any person, provided it meets criteria suitable to the magazine's direction, is welcome. To create an atmosphere of rejection will not be a policy in this magazine. As an artist, I have learned that it is the expression of the artist, not the opinion of the critic, which matters. Changing your style to suit what has already appeared in these pages is not necessary. It is the duty of an artist to remain true to his or her medium. I, for instance, am returning to my impressionist style, from which I had departed, briefly, to explore the detailed art of the thirties. These departures may be an adventure, but the artist must, in order to be true to his own self, be faithful to his or her own chosen and given talent. "Progress in art," as Picasso once stated, "needs no reverse, just idle."

So, artists, we welcome your talents, your gifts of art, and return our thanks and love from the Aurora Boreadean.

Sincerely,

Ronald L. Collins

On Submission of Art Work

In this issue there is a letter from our art editor, Ron Collins, advising you of some of his policies, but there are also printing and publishing policies as well:

1. Please make sure the work is no larger than 7½ x 10 inches for inside cover work.

2. Front cover work should be small in focus because it must be reduced for printing in the space available on our covers as you may note on the front of this issue.

3. Covers must be of symbolic and Druid or general pagan nature and value. The actual design must leave room for our usual headings.

4. We now have a policy which dictates that all art submitted to the magazine is the property of the magazine for three years and may be used as material for our calendars in the meantime. At the end of that time the drawings become again the property of the artist.

Alban Eilir

Calendar

Cont'd fr. inside front cover

The times are calculated for the Eastern Standard time belt, and therefore will be fine for the other zones.

You will notice that where a sabbat is listed it is usually written over a three-day span. This is because they lasted longer than the one night we spend celebrating today. In early times people came from all over the country to celebrate and they took a number of days to gather and a number of days to dispurse after the festivities. These days would be spent with early arrivals getting to know each other while waiting and for getting to say goodbye and make plans for meeting during the next celebration.

Beneath the name of the celebration, you will notice abreviations written in on each day. The ceremony was done at the beginning of the day, that is at sunset, and therefore is the first abreviation. The second is the name of the actual day, or an abreviation of the name. The third day is usually designated as a day of rest, where all concerned may sit and discuss what they wish to discuss without missing any of the discourses by the Druids or the negotiations between countries, provinces, kings, or just plain families.

Where moon ceremonies are noted, we have included a symbol just before the words. This is a simple way of noting, quickly, where the ceremony for that phase of the moon falls during the month without having to read the words.

The moon ceremonies listed are Dark Moons (celebrations usually done only by the elders and by very advanced students working under the elders. It involves the work with the Hag which transforms people), the New Moon (celebrated by even the newest student and in honor of the first of the phases of the Lady, the Virgin), and the Full Moon (celebrated by all those who have progressed far enough to understand the Great Mother and to take part in coven affairs and decisions involving the entire group).

One more celebration of the moon is the final quarter, or Third Moon. It is specifically for those preparing for initiation.

We hope you are happy with the new section and that it will aid you and your groups along the way to correct timing with your ceremonies.

Let us know if there is anything you would like us to include in our calendar, as we will be including events here and in all your communities as well. If something is coming up, let us know and it will be noted on the calendar without cost to you.

Also, if you celebrate some special event in your group, write to us about it if you can. We will list it on the calendar as we have this time listed Ailm, a special tree-planting which we do each spring, and we will include a small article on it. We will need the article, or the information for it, from you, of course.

AILM
is
pronounced
ELM

The celebration of AILM

Ailm falls on Fearn 7, and this year it is on the Roman calendar for March 24th.

The celebrations for this festival were instituted in an effort to follow Druid customs of "Greening", or replanting. Since there are many of us who live in the cities and towns, we cut the Yule tree and bring it inside. To replace it, and in mourning for the past and dead God, we set the seedling of a new tree, preferably grown from the seed of the old one, into the soil, to replace the one which has been taken the Yule previously for the house.

At the time of sundown on Fearn 7, the Fir seedling is brought forth by the priestess and set upon the out-door altar. She then retires to the tent or leanto she has built and begins her mourning.

'There are many legends of gods made into trees by goddesses for different reasons. In this season we celebrate the soul of the god entering into the Fir, sacred to the Moon Goddess. He then becomes the wine god. Having died in self-mutilation, the transfer is made and from his blood spring violets. So death to this world and ressurection to the world of plant life is the dominant theme. The seedling is taken from the seed of the Yule tree."*

At dawn, the prestess stands at the place of planting, and using a silver trowel, she digs in the earth (symbolic of herself) and by herself, plants the seedling in symbolic honor of virgin parthenogenisis). She waters the seedling and guards it, singing to it and dancing 'round it through the day until sundown when she lays down near it to guard it through the night with her body, until the dawn. This completes Fearn 8.

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The Spring Rite

Her nerves are wire-tight. She descends the steps into the bath of roses and herbs as if it were a fog and she a butterfly. The water is warm and soft to touch. Between her fingers it is like the oils with which she was anointed last night. The mist rises from it with the scent of roses. The herbs make her skin tingle and she is aware that her senses begin to soar.

The marble around the tile pool is pinkish and becomes a field of the roses she smells.

The women stand on the edge of the pool now. She is aware that they are there not only to serve her, but to deliver her up to the god who will be as a man, and who will marry her as she is the embodiment of the land. She wonders what he will be like. The water becomes like the water of an icy pond and she is near frozen, but the women move forward with warm towels and envelope her as she stands shivering in the womb of the great cauldron of water.

Somehow there is no warmth to be had from the towels. It is as if they, too, are frozen.

Her mind goes out, once more, to seek him, as if she might know him before she enters the temple, but the gentle ministrations of the temple mothers will not allow her to go far enough into the trance to reach her goal. He stands just outside the reach of her probing mind and remains a mystery.

The temple women drop the underdress over her head and its silky folds settle around her in the color of white moonlight. She has never worn the robe in this life but it is the familiar touch of the silken cloth which sends her body alive, breasts awakened and hands shaking, belly quivering in flutters like a moth which hovers outside the reach of the flame.

The sudden removal of the pins from her hair as she stands, allowing the cascades to tumble down her back, bring her back to the world of the temple. Never has she been out of the lovely woods and groves: the temple - and the court of maidens from which, this night, she must go, never to return.

The heavy satin of the blue robe lays upon her shoulders. She is not prepared for it to be so heavy. The pleats of the underrobe caress her skin while the outer robe is like the world in its weight.

The tiara is brought and placed upon her head. The magic begins. The castle of maidens is not a warm place and the floor is like ice. She stumbles a bit in her mind, ever conscious of her part in the pageantry which is to come. She must conceive, or there can be no winter king and no summer sun, no harvest and the people starve.

She begins the long walk to the door and feels the weight of the train which follows her. The crystal scepter is placed in her hand by the Old Mother at the door and she is out in the meadow before she knows she has crossed the threshold for the final time.

The grass is damp from the late evening dew and she shivers, but there is absolute discipline behind her bearing. She is aware that should the prince be in the least put off, he may refuse the rite. Suddenly the blue robe is gone and she stands alone in the field with the sun sinking below the horizon behind her. She looks down and realizes that she is standing in her moon-white gown. The blue robe, the tiara are gone and the crystal scepter has become a crystal spire to the left through one of the dolmens. Slowly she makes her way to the center of the circle and stands at the exact center-point. A noise reaches her from the woods and she looks up to see the great white stag. She is aware of the love of the horned one for all the priestesses of the temple, but she is aware of another emotion which touches him now. From another part of the woods emerges a man. He is tall and is beautifully proportioned. The sun is gone and darkness has settled, so she is unable to tell what he looks like, but there is a feeling of royalty about him. He moves out from the shadow of the woods as the moon appears above him. The stag senses him and moves to protect her.

The man stands still and gazes at the stag. In her mind there is an assurance to the stag that all is well and that there is good between her and the man who is the god. He turns to her and raises his head to the sky in a long lament.

Looking back every few steps, he moves off.

The man turns back to her and enters the circle. As he steps into the inner pool of moonlight and shadow he is revealed at last to her. He is tall and dark blond curls frame his face. His eyes are a contrast to hers, dark pools of deep light. He stands very close, now. Looking up at him she feels warm for the first time. The beauty which is within him reaches her in a rush, and it is as if all the things she has learned are useless, for they would all be done anyway. He comes to touch her and the night bursts into a million fragments of electric light. The fright disappears and it is as if she has known him for centuries and this is the easiest thing she has ever done. She, too, touches and his eyes sparkle. Had he felt as had she, that there was a chance that the rite would come to naught? Was this fear now gone?

Cont'd Pg. 86

For An Angel In The Dark

If, in the midst of confused bliss and folly, you would be loved by one such as I, open not thy arms alone, as you have so many times past, but thy heart and mind. Without this, I cannot come in and share myself with thee, for how might I surrender my love to thee without the same gift from within your own self? Waste not the precious time we have here on mere glory, as glory is not an end in itself, but often a mere delusion. If you would know me, hang up the crown for awhile, and walk with me through the forest of a new dawn. There will I show you what it is to truly live, and to truly love...this is our sole path together, and its purpose the only way to my door.

Belteine

Beltane, or the Fires of Bel, is the central celebration of the May Rites. But who is He? Who was He? Where did He come from in the beginning? All these questions can be answered, in spite of the fact that he appears in many different places and among many different people who give him many names.

BEL

God of many lands, god of fire and May

Bel is known among the Celts by various epithets including Bel, Belinus, Belin and, I am sure, many others. He is not a Celtic deity, but a deity born of the mythology of the Near East.

The overall character of the god-self of Bel seems to have been, from the beginning, one of the kingship of the Father God and the maintenance of his order against the forces of Chaos in the realms of Nature and history.

The individual aspects of the god are many.

Among the Sumerians he was Marduk, or Bel-Marduk. In Mesopotamia he was Adad or Hadad, champion of the people against the waters, and in the Ras Shamra myths he is called, "Prince Sea, even River the Ruler." It is as Adad or Hadad that he is the controller of all waters and that influence which makes the waters a beneficial part of Nature rather than a force to be dreaded.

From c. 3000 B.C., in all probability, and certainly from 2500 B.C., the title of Baal, another of his names, was applied to the god of a powerful group of Semitic nomads called the Amorites. This god was their god of storm and the rain of winter.

In the Bible Bel plays two parts. On the one hand he is, although sometimes unnamed, the god to whom are refered those passages relating to God as king, especially in the psalms and in the writings by and on the prophets. His celebration is the theme of the Hebrew Feast of Tabernacles on the eve of the New Year. This aspect derives from the ever-present influence of the Canaanitish people and comes from the period during Hebrew history when they were in Canaan, and exposed to the fertility aspects of the Canaanitish religion. Among the Canaanites he was associated with the cedar, tree of sovereignty, the Heather of the sacred tree year (Uath), also sacred to the love and battle goddess known as Astarte or Anatha.

The second area of Biblical reference to Bel is not so complimentary, for after the Hebrew people left Canaan, they became more sterile in their worship and myth, and as the fertility god of the Canaanites, his rituals were far too licentious for the tastes of the Hebrews. He is, therefore, criticized as a reprobate and a heathen god (in the typically modern sense of the word) and is forbidden as a god form on which the Hebrews must turn their backs.

However, his equation with the god Hu (of the summer solstice), with which Bel's tree, the cedar is also associated, is a direct acceptance of him as a half of the sun year king, IA-(winter solstice) -HU(summer solstice) and therefore a sun king and bull god just as the earlier half of Jahweh is that sun king in the same two halves (Jah-Weh).

Campaigns of the Pharoahs between the 15th and 13th centuries B.C. may possibly have been responsible for the presence of the cult of Baal (Syrian form) in Egypt. The Pharoah Rameses II, who ruled about 1224 B.C., affected Syrian cults. However, the most notable of the Baal cult centers to be found in Egypt was that of Baal Saphon near Pelusium east of the Nile Delta. Mount Saphon, now known as Jebel al-Aqra, (the Greek Mt. Kasios) is the Canaanite Mount Olympus, visible on the horizon from Ras Shamra.

The Greeks actually wrote of this site as one sacred to Zeus, thus equating him with the Syrian Baal.

In the fourth century B.C., the Greeks associated Baal with the Hercules

figure, famous for taming the Hydra which symbolized the waters, and again Bel or Baal was king of his own element.

This same theme is present in the Hittite myths in which Teshub, the weather god, overcomes the sea monster. It is to be remembered that the worst enemy of agricultural or aggression-oriented peoples as well as the hunting and gathering folk was the weather.

During the next few centuries Baal became a serious challenge to Jahweh among the Hebrews and finally precipitated a battle royal on Mount Carmel, between the Prophets of Baal and the Hebrew prophet, Elijah.

Understanding of the fact that in the mid-east where Ras-Shamra myths are to be found, the reverse of the planting seasons and growing times from summer months to winter months is necessary in that it is what made Baal important as a winter rain god.

The winter rains were all important to the people of Ras-Shamrh; just as are the summer rains to their American counterparts. Without the rains, and likewise without the control exerted over those rains by Baal, there could be no crops to feed the people.

Thus it was that Baal, our own Bel, became the god of death and resurrection for the people of Ras-Shamra, a name which bears an odd resemblance to our version of the god who presides over the crops, Shamhna. However, the city of Ugarit, near the modern Ras Shamra, is probably the location of the Phoenician city most concerned in the ancient worship of Bel.

In the myths, Bel's foe is Mot, god of death, sterility and drought. Like Set,* he is the antagonist but also the alter-ego of Bel, but unlike the Robin-Wren work of the Celts, he is overcome by the Mot figure, more in the style of the summer solstice transformation. In this way, we can see his trading of the bull god form for that of the stag god, and the taking on of the death form, a transformation which is undeniably one of the mysteries of humanity, for we all grow old. But we also grow wiser, and mature as do the crops. At Oidhche Shamhna the god goes down to the kingdom of death, in a sense, and is transformed once again, to appear again at Yule as the tanist, for the semi-annual battle with his younger self.

In the Ras-Shamra myth, it is the sister of the god who attacks the Mot figure after his defeat of the god and reduces him to ground grain which she then sows in the field as a desacrilization rite. This appears to be the original rite of the first sheaf at the beginning of the harvest.

The difference is that, when Baal revives, it is seven years before he again faces and this time defeats his other self. This is at the root both of the seven-year divine rite of kings and also the Hebrew tradition of the six years of harvest and the seventh of lying fallow.

The goddess Anat is the sister and the developer of Baal in this myth. She is associated with the Celtic version of the myth, and eventually finds her way into the triad of hag women who are at the root of all Celtic initiation, and who are especially involved in the Irish version where she becomes the initiatrix.

The Sumerian goddess of trees, love and the Moon was Belili (later supplanted by Ishtar), the early form from which Bel received his powers. Sister and lover to Tammuz, the corn god, she was also equatable with the sister of Bel, Anat. Originally, she was the queen of the tree year, as is Druantia of the Celts. A White Goddess, then, she rules over the tree-work, showing its early roots to be more ancient than many may have thought.

She was also a willow goddess of wells and springs, equating her, in a sense with the Celtic, and especially Irish, Brighid.

Later, Bel, as he superceded the goddess Belili, became so great a deity as to claim to be the father of the Sun and Moon, indicating that he was at one time worshipped as the creator. As we have seen, so was his counterpart among the Hebrews. However, this could not last, as his basic form of bull god did not cover the entire male god mysteries and Bel as Beli became the God of Light. In fourth-century B.C. Britain his power is invoked by his son, Amathaon as a means of supplanting Bran of the alder, and Bel became, once more, the god of the spring season.

During the time when Bel was considered the Supreme Lord of the Universe, he was emulated by and eventually equated with the Marduk of the Babylonians.

Beli's actual seat among the Celts is Stonehenge, while the elder Bran, his compliment among the Celts, is seated in Avebury. The recognition of this governance is sited and the arguments given in Graves' White Goddess (p. 58).

Bel (Marduk, Jupiter, Thor) is the god of Thursday and extra ceremonies would be done when the Belteine fires fall on that day of the week.

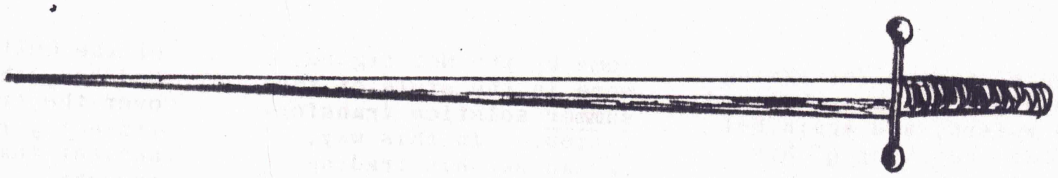
Bel is also equated with a very important Celtic deity, Hu, Hou, or the Welsh Hu Gadarn.

Hu is the year-'round combined god and in the Bel aspect is considered the Bull God.

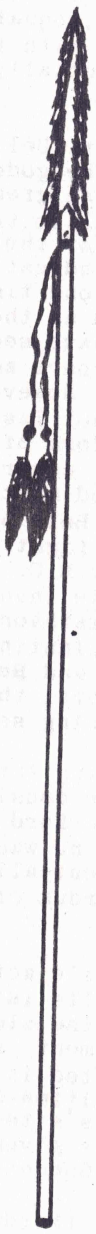
The fires of Bel are

Cont'd Pg.85

*from the Osiris myth



CEREMONY



FOR MEN AT BELTEINE

DEA

At sunrise on May first, all the men should gather at the outdoor site. If this is not possible, an indoor site is fine, but out-of-doors is always preferable.

The circle may be cast if the ceremony is not to be held in a sacred grove. If it is your custom to call the watchers in some manner, then that should be done here.

The men then arrange themselves around the circle as directed. The man who will act as the priest of the younger group and his next-in-line bear the spear and sword, respectively.

All here face to their right and move slowly clockwise around the circle. (This signifies the movement of the god through the male year) It may be better if you have a drummer who can sit in the center of the circle and play as the ceremony is done, as this is a ceremony of music and dance, but if there are no drummers available in your group, then perhaps you might find a rhythmic chant which suits you.

As the men move around the circle, their power will gather, but should not be dismissed.

The leader of the young group arranges the dance so that he will stop in the south-east. Here he faces outward and begins the chant. The rhythm should pick up from very slow to simply slow by the time the leader reaches the south-west point.

This ceremony may be done by one man or by many. If done by one, the lines are all read by that man. If done by many, the lines are read singly, each by one man. If there are a number of men involved which exceeds the number of lines, then the entire chant which is the center of the ceremony may be repeated, line by line, but it must always be finished, so if all the men have said a line and there are still lines to be repeated, let the elders among the younger men repeat the lines.

The men should be divided ahead of time between those who are under, and those who are older than 35. If none are over 35, the men who are approaching that age may wish to ally themselves with that power. Those of the elder group will position themselves about the western half of the circle, the younger men the eastern half.

The tools and supplies you will need are:

1. Sword or athame
2. Spear or wand
3. Water
4. Salt
5. A Fire, preferably laid on the earth, but if necessary it can be in a cauldron or may even be a candle.
6. Headpieces if you have passed through the men's mysteries by the hand of a hag.

The sword and spear will be carried by the priest of Bel and his second-in-line. The water and salt sit in the east and north of the circle. The fire is laid in the south-east.

THE CHANT

Bull God of winter birth,
Lord god of light,
Light which must grow,
Light which feeds,
Light which warms,
Light which is our comfort,
Light which is our life,
Bull god of younger self,
Bull god of springtime love,
Bull god of springnight lust,

Bull god of passion's fire,
Bull god and fertile sire,
Father of your future self,
Lord who dies and yet returns,
Lord of battle,
Repressor of floods,
Bringer of rain,
Wielder of lightening's staff,
Lord of the crops,
King of springtime
Lord of summer sun,
Hear us!
Hear us!
Hear us!

(Silence)

One of the men should here begin a bull dance. This man may be picked beforehand if there is not a great deal of dancing talent in your group. He should begin in the north of the circle, and should be well-versed in the movements of the bull. This could only be one of the younger males, as it would not be mete for the stag male to assume the form of the bull.

The dance should proceed from north to south, but should ever remain in the eastern half of the circle, using clockwise circumnambulations. He should be able to emulate the sounds of the bull, and you might consider having him approach the fire as he would the female when the south-east point is reached.

Most of the choreography would be up to the dancer and his sense of the bull god which he feels from within at the time.

From the west altar, one of the older men should take a flagon of wine and it should be offered to the dancer. He should accept and the wine, then, would be shared by all, for the wine is the province of the god.

Cakes, if you wish, should be made of grains and fruit, honey and wine, in the old manner.

There are many ways in which this ceremony can be modified and much may be added to what I have given as a basic format.

B E L

Cont'd fr. Pg. 83

the fires of May, at which time, as is also true of the other fire festivals, all fires are extinguished and the Teine Agni is lit and presented to the priests and people. From this fire all the fires and hearths are lit throughout the country. It is also this fire which is the foundation of the legend which gave birth to the driving of cattle through the fires for fertility's sake. Because Bel is a fertility god and is also a Helio-personality, he is a f tility aspect seen to reign over his specific male-god-animal form, the bull. He is present in the fire, and reigns over its fruitfulness.

So the lord of storm of the ancient Canaanites proves to be the sun god of the Celts. His development and the development of his worship shows him to be a major deity of the ancient world. So it is not only the Lady who is a focus for the May Day and May-Tide celebrations, but one of the greatest gods of the Celtic peoples. We have therefore included a ceremony which might very well have been or still might be celebrated by the men in reverence to the god of sun and rain and Bull-God fame.

WHOOPS!!!

"Spring-" Cont'd fr. Pg-

Within his aura she bathes in the pure light with him. It is as if he is the other half of her. Then the Lady comes down upon her and the light is multiplied by millions.

Afterward she would remember nothing. She would only see his face as if her eyes were riveted to his, lost in what was a world of light years of space. But when the rite was done she knew that there would be no blight. There would be sunshine and love, crops and children to the tribe, for she bore the new sun king and they, she and the god-prince were one - forever.

DEA

for Him.

"Altar." Cont'd fr. Pg. 20

There is always room for reason, and this is something we all have to apply in our lives in order to live in this world and this fact is something we have not yet learned to accept. That is why people try to force their way of life onto the backs of other people. We must all acquire a sense of justice which, although we are sure there is no other real religion than the one we follow, will allow us to understand that others may not need to follow in our direction. It is fine to say what we may about the religion we hold dear, but to try to force others, by threat or otherwise, to be a part of that religion is wrong. To criticize another man's faith makes us smaller people.

As a great teacher once said, "In my father's house are many mansions. If it were not so I would have told you."

DEA

"Cauldron" Cont'd fr. Pg 11

"The best morsel is reserved to the last."
-Seneca

Peaches in Marsala

6 c. sliced peaches
3. cups Marsala

Marinate peaches in wine at least 24 hours. Refrigerate. Serves 8-10.

Blueberry Meringue Torte

3 egg whites
½ tsp. baking powder
1 c. sugar
10 soda crackers, crushed
½ c. pecans, chopped
1 qt. blueberries
Whipped cream

In a bowl, combine egg whites and baking powder. Beat until fluffy. Slowly beat in sugar. Blend in cracker crumbs and pecans. Spread in a 9" pie plate (greased). Bake at 300° for 30 minutes; cool. Fill with blueberries and top with cream.

Yields 1-9" torte

Circe

"Art" ~ Cont'd fr. Pg. 43

what seems, on paper, to be but a beautiful form.

Bronze cauldrons, found throughout Europe and in many other places to which they were exported, appear with wheels. This has Druidic religious meaning which must remain unexplored in this magazine, but they are abundant in number and proportion, indicating that they were valued highly and the designs employed in their decoration were almost totally involved in the religious beliefs of the Celtic folk.

There is not room in this magazine to cover Celtic art in the depth which would prove to be truly worthy of its reality, but I hope this article has given you some insights into the importance of the artistic form in Celtic life. We hope there will be further articles on the arts which will break down the subject a bit further and enable our readers to gain a more extensive knowledge of the subject, for the art forms of the Celts certainly deserve the notice of the people of the new age.

DEA →

"Anglo-Saxon" Cont'd fr. Pg. 32

as there are gods. For instance, Woden is not the deity you should approach with your problems about your love affairs or anything else similarly beneath his consideration. For that sort of thing the proper high deity to approach is his wife, Frige, or one of her minions, who as a class are far more understanding about such things.

What is more, there exists at least one religious avenue which lies even above and beyond Woden, but that is all far beyond the scope of this article, and by and large, beyond myself and my personal experience, which has, generally speaking, been Wodenish in character. What I can attest to is the fact that understanding Woden would be challenge enough for most any mortal in one lifetime, to the best of my knowledge; and whether I may ever hope to attain to any complete knowledge of such a thing or not, I can say that the rewards have already, in the course of some eight years to date, been such as to make the strain and pain seem like trifling things indeed; very small and far away.

Wassail!

Garman Lord

"Astrology" Cont'd fr. Pg. 46

the Fifth House, then feelings for children will be very strong. The more planets that fall into one house, the stronger the influence that house has on a persons life. If a house is empty of planets, it's effect will not disappear altogether; it will simply not be as great.

Once an astrologer has mapped out in which sign each house cusp falls, has located the planets within the houses, and has determined the aspects of each planet to the others, the chart is finished. Now the art of interpretation begins. In part IV, Putting It All Together, we will look at some brief examples of how this is done. in the meantime, happy stargazing!

ENDNOTES

1. Derek and Julia Parker, The Compleat Astrologer (New York: Greenwich House, 1979) p.64
2. Louis MacNeice, Astrology (Garden City, New York: Doubleday & Company, Inc.), p.36
3. Parker, p.72
4. Ibid., p.84
5. Ibid., p.78
6. Ibid., p.132
7. MacNeice, p.23
8. Parker, p.82

"Film"~ cont'd fr. Pg. 77

At dawn on Fearn 9, she rises and plants 8 violets (plants) in a circle around the seedling and 8 inches out from it. She then stays by it until nearly sundown. And through all this time she fasts, eating only nuts and bitter herbs and drinks only fresh spring or well water which she also uses for watering the new tree and plants. Just before sunset she again waters the plants and eats and drinks herself.

At sunset, the beginning of the new day, the priest approaches unseen with a large flask of bitter red wine. He draws the priestess away from the new tree, offering her the sacrificial wine (blood of the newly-risen god). He forces her to drink. She then takes the wine from him and adding a little water (symbolizing her tears), she sprinkles the wine over the field. She then returns the flask to the priest and leaves with him willingly. (Or they may do the rite in truth to seal their love.)

This is one of the many small festivals we celebrate. Let us know about yours.

Notice

Keep watch in the Aurora's pages for notices about a brand new kind of calendar to be produced by the Boreadeans for the year 1986. Send us a list of what you would like to have included. Art for the '86 version will be by Ron Collins in large posters.

DEA

Negative energy warps the body as well as the mind. DEA

Celtic Art

Bibliography

1 T.G.E. Powell, The Celts (London: Thames and Hudson Ltd., 1980).

2 Anne Ross, Everyday Life of the Pagan Celts (London: B.T. Batsford Ltd., New York: G.P. Putnam's Sons, 1970).

3 George Bain, Celtic Art (New York: Dover Publications Inc., 1973).

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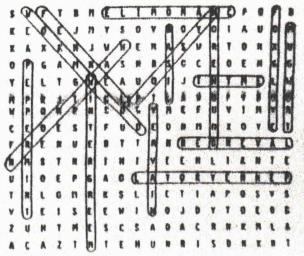
Solution to Puzzle p. 15.



"Well, two outta three ain't bad!"

PRESENT AND FUTURE

In this issue we begin the promised series on the Crusades and the part they played in the development of modern occultism. DEA begins the series with a historical overview of the events leading up to the preaching of the crusades by popes and leaders from western Europe. This first part is calculated to help you understand why and how the philosophies and power struggles of the times prior to the Middle Ages brought about the events of great importance to us all, which took place throughout the European continent in those times, and even extended into Africa, The Near East and Russia.

Also, in this issue, Circe takes over editorship of the Cauldron and has a great feast planned.

Another new series begins for those of you who are looking for the true historical practices of pagan peoples from the European backgrounds. The first review is of the Anglo-Saxon paganism which became the basis for the English and related pagan practices of today, although you will find them very different.

The series on The Celts continues with an article on Celtic Art by DEA. This article features a fine section of pictures of Celtic art works and their histories.

Of course, all our regular columns are here with Bear reviewing the book 1984, a novel which has hit the best-selling list for the second time in a space of thirty years. DEA does Gods and Minds this time and the concentration is upon the psychological "set" for the performance of the Great Rite as given in the upper degrees of today's Wiccan ceremonies.

The astrology series continues as Aine writes about the planets and their focus on the human being.

Two stories are to be found in this issue. Gwyddion writes on his experience with his teacher and his first few years in the religion, beginning a new section on priesthood experiences of those here and those of you who wish to share them in the hope that the others who are having the same experiences will know they are not alone in them.

In the next few issues we plan to continue the already begun series, and to bring you more and more educational and exciting new efforts.

Next time we will be interviewing and giving results on tests of a set of identical twins who are very much in tune. They are twelve-year-old Leo females and we know you will enjoy their views on each other and their twin-ties.

We were too large this time, but we will be presenting the second half of the article on bees as well as some other features which should be interesting. In the fall we will be, if everything turns out as it should, reviewing a trip we will be taking to Nova Scotia. We are planning to go out into the country and talk with some of the folks there and share some of their life style.

See you next time!

DEA

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